

The Teachings & Philosophy of Lords Chaitanya



Sri Sri Krishna - Chaitanya Mahaprabhu







All Glory to Shri Guru & Shri Gauranga

**THE
Teachings & Philosophy
OF
LORD CHAITANYA**

(THIRD EDITION)



LECTURES

BY

TRIDANDI GOSWAMI

SRIMAD BHAKTI PRADIP TIRTHA MAHARAJ

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আরাধ্যো ভগবান্ ব্রজেশ-তনয়স্তদ্ধাম বৃন্দাবনং
রম্যা কাচিদুপাসনা ব্রজবধুবর্গেন যা কল্পিতা ।
শ্রীমদ্ভাগবতং প্রমাণমমলং প্রেমা পুমর্থো মহান্
শ্রীচৈতন্যমহাপ্রভোর্মতিদং তত্রাদরো ন পরঃ ॥

The Supreme Object of worship is the Supreme Lord Sri Krishna, the Son of the Chief of Vraja ; His Blissful Realm is Vrindavana ; the Highest Form of worship is that shown or manifested by the Gopees of Vraja ; Srīmad Bhagavatam is the undisputed immaculate Authority in the proof of the Absolute Truth, and Divine Love is the summum bonum of human life ; this Cult of Bhakti as propagated by Sri Chaitanya Mahāprabhu is very dear to us and none else.

FOREWARD

In this foreword, it is hoped, it will not be out of place to say one word about Tridandi Swami Srimat Bhakti Pradip Tirtha Goswami Maharaj, the senior most Vaishnava preacher of the reputed Gaudiya Mission, the former Missionary-in-charge of the London Vasudeva Gaudiya Math, and the author of the books 'Sri Chaitanya Mahaprabhu' (in English) and the English Translation of the 'Srimad Bhagavad-Gita.' It is laid down in the Srimad Bhagavatam that, in spite of having no business of their own, the saints are apt to visit the houses of the conditioned souls for their redemption. Likewise, the saintly Swamiji graced the learners of the Gaudiya Math at Bombay by his visit in the latter half of the month of August, 1940. Fortunately for them, the period of his gracious visit synchronized with the great festivals of the year, including the Advent Anniversary of the Supreme Lord Sri Krishna. They provided occasions for some of the best speeches of the Swamiji, which have been systematically culled for publication in the present book-form.

A perusal of the several speeches contained herein will convince the reader that the Swamiji has all along based his speeches on the tenets laid down in the authoritative Spititual Scripture Srimad Bhagavatam and on those of the Supreme Lord Sri Krishna Chaitanya Mahaprabhu. The most cardinal principles

of 'Sravana' (process of hearing), 'Kirtana' (process of chanting), 'Smarana' (process of remembrance) etc., the nine methods of 'Bhakti' or pure devotion enunciated by the Srimad Bhagavatam and corroborated by Sri Chaitanya Mahaprabhu, have been strictly followed and adhered to in the speeches by the Swamiji while dilating on them to be easily understood by the ordinary run of people.

The speech on 'The Process of Hearing' rightly leads the series. it is in fact through the ear and not through the eye that the supreme Lord Sri Krishna reaches our heart through the Transparent Medium, Sri Gurudeva, the Manifestive Delegated Potency of the Supreme Lord, who always chants the glories of the Holy Name, One and the Same with the Supreme Lord Himself and thereby awakens our dormant spirit. Our ears have been busy, day in and out, in attending to mundane words and transient pleasures and are therefore full of filths. Now, through the Grace of the Supreme Lord when one meets with the Sat-Guru and submissively listens to His Transcendental Words, one gets initiated into the spiritual lore of the 'Sanatan-Dharma' (Eternal Religion) revealed by the Supreme Lord Himself.

Next comes, in order, 'The Process of Chanting'. As the Divine Words are lodged in one's heart, through God's Grace, he finds a new life, a complete renaissance takes place in him, he becomes articulate, though dumb before and with great joy and thrill he chants the Words and Messages he has heard from his Divine Master. His spiritual life begins from here.

Such a change is possible and is scientifically true. But this ignition or enlightenment is not possible from a mastery of logic, intelligence or even from the study of the Vedas but is transmitted by Divine Grace to him who, bereft of all pretensions, surrenders himself absolutely to the Lotus Feet of the Divine Master. Chanting the Holy Name of the Lord not only does eternal good to the chanter but also to the listeners to whom the chanting is made. Both the Srimad Bhagavatam and the Supreme Lord Sri Chaitanya Mahaprabhu have emphasized that, in the Kali-Yuga, in spite of all faults and flaws to which the bound-jivas are liable to fall a victim, the chanting of the Holy Name of the Supreme Lord Sri Krishna is the only means to purge out the evils and the attain to His Lotus Feet. Honest and sincere chanting of the Holy Name on the part of a *jiva*, who has surrendered himself whole-heartedly to his Divine Master, is sure to lead him to the next process of Smarana or remembrance. Of the nine processes of pure devotion, these three form the most essential parts of the whole lot and even if any of these three be resorted to, it will surely lead one to the attainment of one's Ultimate Goal.

By this lucid exposition of the Spiritual Scriptures, the Swamiji has tried his level best to impress upon the learners as to how a novice should attempt to approach the Absolute Person Sri Krishna, first of all by making full surrender to the Lotus Feet of the Divine Master, then by honest enquiry after the Absolute Truth and ultimately by rendering services to Him in various ways as directed by Him.

The successive Acharyas from Brahmaji downwards, who form the Amnaya or Preceptorial Line of Succession, are the only repositories of the Divine Truths. It is through their Graces that the Truths are transmitted into the hearts of the sincere disciples. It is, therefore, that Sri Krishna Chaitanya Mahaprabhu, though the Supreme Lord Himself, chose to come in the Preceptorial Line as the World-Preceptor.

The Swamiji in his speeches has discussed the various aspects of different professions of faiths and the different conceptions of 'Karma', 'Jnana' & 'Yoga' of the Elevationist and the Salvationist Schools in their bearings but, ultimately by a cogent comparative analysis of all of them, has established the highest conception of 'Bhakti' consisting in the fullest gratification of the Spiritual Senses of the Supreme Lord Sri Krishna to be the *summum bonum* of all *jive*-souls.

The store of Scriptural Knowledge, not academically gathered but derived from the Preceptorial Line in the true spiritual way and the life-long practice of a truly theistic life which the Swamiji has brought to bear upon the minds of his audience, will surely bring in a message of eternal hope, good and bliss. The Swamiji, by his clear exposition of the Teachings of the Supreme Lord Sri Chaitanya Mahaprabhu in an international language, has brought them within the easy reach of the lay public.

Fortunately for the present world, when the direst calamity and ravages of the so-called civilizations have

been eating into their vary vitals, a book like the present one preaching the Doctrine of Divine Love is sure to be a welcome enterprise. Frankly speaking, the Teachings of Lord Chaitanya are very difficult to be understood by the sheer intellect of an uninitiated person. To have a true appreciation of the Divine Teachings of the Lord, one has to listen to such a saint with a humble heart and sincere reverence. Otherwise the speeches will fall flat and fail to quicken in us the true function of our real and unalloyed self. Such a price is insignificant compared to the value in return. The speeches are true 'Manna' to the really hungry and supplicant.

The Gaur-Janmotsav Day.
The 3rd March, 1942
Sreedham, Mayapur, Nadia

PUBLISHER

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AS THE SECOND EDITION of this book has BEEN EXHAUSTED long before it is HEARTENING TO KNOW THAT this book is BEING REPRINTED ON HIS DIVINE will UNDER THE AUSPICIOUS PRESENCE of ACHARYA & PRESIDENT GAUDIYA MISSION OM VISHNUPAD PARAMHANSA 108 SRI SRIMAD BHAKTI SUHRID PARIBRAJAK MAHARAJ. ALL THE EXPENSES IN REPRINTING of this book HAS BEEN PROVIDED by A DISCIPLE of THE MISSION, DR. SHYAMALI BASAK, BIRMINGHAM. U.K.

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Editor

Author's Preface

TO THE SECOND EDITION

By the benign Grace of the Supreme Lord Sri Krishna and All-merciful Associates, the book-let 'The Teachings & Philosophy of Lord Chaitanya' has succeeded in seeing the light for the second time in its present form after a lapse of a decade since its first inception in the Gate of the West.

Let me begin my preface with a word of caution, "The Leela of the Supreme Lord cannot be realised by dissertations, philosophical discussions or by dry intellectualism. But he who approaches Him with unconditional surrender is the only recipient of His favour and to him alone He reveals Himself with all His Entourage" (Kathopanishad I. 2. 25.). Again says Brahmaji to the Supreme Lord Sri Krishna,—“O Lord! he who is blessed with the minutest grain of favour from the Couple of Thy Lotus Feet is in the know of Thy Glorious Deeds and Qualities and none else, even if he may be discriminating Thy Truths for an on through his empiric knowledge” (Bhag X. 14. 29).

“প্ৰীতিনি যাবন্ময়ি বাসুদেবে, ন মুচ্যতে দেহযোগেন তাবৎ” (Bhag. V. 5. 6). It means so long as there is no love for the Supreme Lord Vasudeva, there is no escape from mundane attachments. But behold the miraculous effect of Divine Touch. When Nala-kuver and Manigriva, the twin sons of kuver, the god of wealth, were found guilty of haughty demeanour to superiors due to their high pedigree and enormous wealth, they

were cursed by Srila Narada Goswami to be born as twin trees viz., *Jamalarjuna* in the courtyard of Srila Nanda Maharaj ; When lo! '*out of evil always cometh the good.*' When Bala-Gopala, the Darling of Mother Yashoda, was fettered with ropes unto a pestle for pilfering Butter, Cheese from the hanging ropes of the neighbouring Gopees, the Divine Child rushed in between the adjoining twin trees with the pestle clogged against them with the result that the Very Touch of His Lotus Feet metamorphosed the twin trees unto a pair of beautiful princes who thus began to pray—
 "O Lord of Infinite Mercy ! let our words be engaged in singing Thy Divine Attributes and Glories in praise, our ears in hearing the Nectarine Narratives of Thy Divine Deeds, our heads in discharging Thy loving services, our mind in contemplating upon Thy Lotus Feet, our heads in greeting the world unto which Thou dwellest as the Indweller-Paramatma and our eyes in visualizing Thy Holy Image and the Vaishnavas who are the veritable Manifestations of Thy Own Self"
 (Bhag. X. 10. 39). *

A new Chapter viz., Lord Chaitanya & 'His Teachings' has been added as a supplement to amplify the previous ones ; but still the price of the book has been kept within the easy reach of the reading public.

* 'বাণী গুণানুকথনে শ্রবণৌ কথায়াং

হস্তৌ চ কৰ্মসু মনস্তবপাদয়োৰ্ণঃ।

স্মৃত্যাং শিরস্তব নিবাসজগৎপ্রণামে

দৃষ্টিঃ সতাং দরশনেহস্ত ভবন্তুনাম্॥' (ভাঃ ১০।১০।৩৮)

My thanks are due to the Sevakas of Sri Gaudiya Math, Calcutta and Krishnagar, for their kindly looking to the proofs and get-up of the book in its present form. My grateful thanks are also due to Sreeman Kissan Chand Sharma of Bombay, who has kindly defrayed the entire cost of printing and binding the booklet and thus helped us in proceeding with the work unhampered by any worldly anxieties.

Sri Krishna Jayanti Day
Sri Purushottam Math
Puri (Orissa)
Sept. 4, 1950

THE AUTHOR

The Process of Hearing.

(*Bombay, 15-8-1940*)

We have joined the Mission to perform Haribhajan (Worship Hari to His Satisfaction) but if we are inattentive to what the Divine Master says, we are doomed to damnation. So it is strictly enjoined that every member of the Mission must listen to with rapt attention what is said by the Divine Master. Now to listen to the words emanating from the lips of the Spiritual Head is to bear them in mind. He who fails to remember the words listened to fails to perform 'Haribhajan.' So, remembrance of the Transcendental Words is the only thing needful for a neophyte. He who lacks memory lacks the performance of worshipping Sri Hari. The object of joining the Mission is to follow in the footsteps of the Divine Master. To follow in the footsteps of the Spiritual Preceptor is to listen to his Transcendental Words. To listen to the Words of the Spiritual Guide is to keep them in memory.

But if the mind of a servitor is filled with mundane thoughts and ideas, it is impossible for him to retain the words of the Divine Master in memory. So he who is inattentive when Harikatha is going on fails to discharge his duty as a servitor of the Mission.

The Divine Master speaks Transcendental Words which are One and the Same with the Absolute Person Shri Krishna, Who descends in the form of the Holy Name through the Transparent Medium i. e., Divine Master on this mundane plane. The servitor renders service to his Divine Master when he listens to the Words of his Divine Master with rapt attention. The duty of a servitor is to hear and chant the Holy Name emanating from the holy lips of the Divine Master. So, hearing and chanting the Narratives and Glories of the Holy Name as narrated by the Divine Master is the worshipful service of the servitor. True, the mind of a servitor in the beginning is steeped in the gloom of ignorance, doubts, prejudices, scepticism, henotheism pantheism and all sorts of empiricism which are the offspring of his mundane sense-experience. But it is submissive listening and unconditional surrender to the

Lotus Feet of the Divine Master that deliver him from the thralldom of the above mundane sense-experiences. Just as the Ganges water hardly enters into a pitcher filled with filthy water, so Transcendental Words emanating from the holy lips of an Absolute-realized soul hardly penetrates into the ears of a person whose mind is filled with mundane thoughts and ideas acquired by his sense-experience. So, in order to associate with Sadhus, one should surrender himself or herself unconditionally and unreservedly to the Lotus Feet of the Divine Master and listen to his words with rapt attention with the full belief that these Words—One and the Same with the Absolute Person—are competent enough to dispel his or her age-long gloom of ignorance from his or her mind and will enable him or her to realize the true nature of his or her real self and that of Godhead. The Lord said to Arjuna in the Gita, (IV,34) "O Arjuna, the Knowledge of Transcendence is to be acquired by submissive listening, honest enquiry after Absolute Truth and, lastly, by obedient disposition. If you are well-equipped with these three fundamental principles, the knowers of Transcendental Knowledge and the

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realizers of the Absolute Truth will inspire you with such Knowledge and Truth." So, these three principles are the keynote to enter into the Spiritual Realm. In the academic career of a student, these three principles are indispensably necessary to enable him to acquire proficiency in a particular subject. So, these three principles are absolutely necessary to attain Transcendental Knowledge. Transcendental Knowledge rests absolutely with the Sadhus (Absolute-realised souls) and it is they who are the only custodians of imparting the same to those who are bonafide seekers after Truth. It is, therefore, incumbent on a sincere seeker after Truth firstly, to surrender unconditionally to the Lotus Feet of the Sat-Guru ; secondly, to listen to his Divine Words and thirdly, to regulate his life in obedience to the behest of the Spiritual Preceptor Who is the Manifestive Internal Enlightening Potency of the Supreme Lord Sri Krishna and Who appears before the people in this world to redeem all fallen souls from the bondage of the three qualities of Maya and to vouchsafe the Divine Blessings of the Supreme Lord to one and all without restriction of caste, creed colour, community, sex or age.

The Proecss of Chanting.

(*Bombay 16-8-1940*)

Last night we spoke about the efficacy of hearing the Transcendental Words issuing from the Holy Lips of the Divine Master. This evening I shall speak about chanting the Holy Name, and as to who is eligible for chanting the Holy Name and who is not.

He who has surrendered himself unconditionally and unreservedly to the Lotus Feet of the Divine Master, I mean the Sat-Guru, is eligible to chant the Glories of the Holy Name, the Glories of which he had already heard from the Divine Lips of his Spiritual Preceptor. The first condition of chanting the Holy Name of the Supreme Lord Shri Krishna is to realize that the Holy Name is Transcendental, that it is beyond the scope of the regions of time and space. It belongs to Vaikuntha. Hence it is Vaikuntha Nama quite distinct from mundane sound (Bhag VI. 2. 14. 33). It is a Spiritual Truth that 'Bachaka' or the Holy Name is One

and the Same with 'Bachya', the Supreme Lord Shri Krishna Himself. The Supreme Lord Shri Krishna is One and the Same with His Name, Form, Qualities, Entourages, Pastimes and His Realm. The Supreme Lord Shri Krishna descends on the mundane plane as the Divine Name or 'Bachaka.' The listener of the Glories of the Holy Name must, first of all, realize that the Supreme Lord 'Bachya' reveals Himself in the heart of His most faithful servitor and from that unadulterated heart of the servitor, He emanates and dances on the tip of his tongue as 'Bachaka' or the Holy Name and enters into the ears of the submissive listener, removes all the foreign dirt from the mirror of his heart viz., ignorance, doubts, prejudices, superstitions, misconceptions, misunderstandings, scepticism, agnosticism, empiricism, impersonalism and dark intelligence which he has acquired by coming into contact with this phenomenal world. Thus purging the mind of all worldly dross, the Supreme Lord manifests Himself as the Holy Name in his unadulterated heart and then comes out automatically as the Holy Name and begins to dance on the tip of his tongue in the same manner as He does on the tongue of His Own Elects. Then follows the congregational chant

under the guidance of the Divine Master Who has realized the Supreme Lord both as 'Bachya' and 'Bachaka.' This congregational chant of the Holy Name, as propounded by the Supreme Lord Shri Chaitanya Mahaprabhu, is the Universal Church in which every being, sentient or insentient, has the full privilege to join or enter. Whereas, in the case of a bound-Jiva, it is a truth that the name, form, quality, actions, dwelling houses, body, mind and soul are quite distinct from the person who possesses the same e. g., a man's name is 'Padma-Lochana' (lotus-eyed), but he may be blind ; a man's name is 'Madan-Mohan' (the conqueror of lust), but he may frequent bad houses and is a slave to his own passions. So, the words emanating from the lips of a fallen soul are mundane words and are not one and the same with the things or persons denoted by them. The Universal Church of congregational chant in which all persons irrespective of caste, creed, colour, community, sex or age are entitled to join, is, on the other hand, quite different from the Hindu Temple where Non-Hindus are not allowed to enter ; it is quite different from the Muslem Mosque where

neither the Hindus nor the Christians are allowed to enter during their prayer time, and it is also quite different from the Christian Church where neither the Hindus nor the Mussalmans are allowed to enter to offer their prayers.

The process of listening as well as the process of chanting must go *pari passu*—one is the complement of the other. So the first condition of a listener is to realize that the Divine Master is the only Friend or Guide to lead him to the Ultimate End. Then as soon as he realizes this fact, he cannot but listen to His Words and chant Them incessantly. Hence, the knowledge of relationship between the Sat-Guru, Godhead and the disciple must be acquired first before the listener begins to chant the Holy Names issuing from the Holy Lips of his Divine Master.



THE ADVENT ANNIVERSARY DAY OF

Shri Baladeva

(Bombay, 17-8-40)

To day is the Advent Anniversary Day of the Supreme Lord Shri Baladeva. He is the Manifestive Aspect of the Supreme Lord Shri Krishna. He loves Shri Krishna in His three-fold capacities i.e., in His Vatsalya Rasa (Philoprogenitiveness), Sakhya Rasa (Friendhood) and Dasya Rasa (Servant-hood).

The Supreme Lord Shri Krishna is the only Object of Shri Baladeva's worship. Shri Baladeva is the Fountainhead of all Descents of the Supreme Lord Shri Krishna. Even Maha Sankarsana of Vaikuntha and the Three Purushavataras are His Part and Parts of Parts. He serves the Supreme Lord Shri Krishna in fivefold Aspects, viz., as (i) Mahasankarsana in Vaikuntha, as (ii) *Karanadevasayi**, the First Causal Principle lying in the Ocean of Cause, as (iii) *Garbhodakasayi**, the Antaryami-Paramatma of the whole universe, as (iv) *Kshirodakasayi**

*First Purushavatara, *Second Purushavatara, *Third Purushavatara.

the Indwelling Monitor or Antaryami-Paramatma of every Jiva-soul and as (v) Shesha, the Support of the universe, otherwise known as Anantadeva. As Shesha He serves the Supreme Lord Shri Krishna in tenfold ways viz., as His Flute, Helmet, Sandals, Clothes, Ornaments etc., and with such other Eternal Entities that are favourable to His service.

Knowledge of self can never be acquired by physical or mental science or Sense-Experience. Without the Grace of Shri Baladeva, it is impossible for us to have any knowledge of Atma, Paramatma or Bhagavan. The esoteric meaning of the Upanishads is to be learnt through the Benign Grace of Lord Baladeva, the Giver of Transcendental Knowledge to every individual soul. The knowledge of our real self, of Paramatma or of Bhagavan is not attainable by vast erudition, by the study of the Vedas or by oratory. Bhagavan reveals Himself to him whom He favours. He manifests His real Nature to His most favourite and faithful disciple. C.f. (Katha I. 2. 23, Mundak III. 2, 3) So, Shri Baladeva is the Transparent Medium or Mediator through Whom we can visualize and realize the real Form, Attributes, Entourage and Pastimes of the Supreme Lord

Shri Krishna. Just as the disc of the sun emanates innumerable rays to the world which are reflected in our unobstructed retina enabling us to visualize the sun, so Shri Baladeva, the Manifestive Aspect of the Supreme Lord Shri Krishna, otherwise known as Shri Gurudeva, bestows His Divine Grace upon those who are really and sincerely seekers after the Absolute Truth. The Sportive Ground, the Servitors of the Supreme Lord in their fivefold aspects of Shanta, Dasya, Sakhya, Vatsalya and Madhura, the Bowers or Groves of the Supreme Lord, the Jamuna-beach etc., are the Expansions of Shri Baladeva Who is the Fountainhead of the Energy of Expansion otherwise known as Sandhini Shakti.

The Sambit or the Cognitive Potency of the Lord is manifested in the true knowledge of the Supreme Lord ; while the Hladini or the Exhilarating Potency of the Supreme Lord is manifested in giving delight not only to the Supreme Lord but also to His faithful Associates who are always in touch with the Supreme Lord like a lamp on the threshold. Shri Baladeva is the Lord of Sandhini Potency or the Energy of Expansion. From

the Sandhini Potency of the Lord emanates the eternal nature of the Tatastha. (Marginal) Jiva Potency. The Brahma-Jnana of the Tatastha Jiva-Potency emanates from the Sambit Potency of the Lord and Brahmananda of the Tatastha Jiva Potency emanates from His Hladini Potency. The material universe, the subtle mind and the physical body of a fallen soul, the five elements of this world, the subtle existence of demi-gods, and the physical senses of all living beings emanate from the Sandhini Potency of the Lord (Baladeva) acting on the Achit or Mayik Potency. The Sambit Potency manifests herself in the mundane world as the empiric knowledge of all fallen souls from which spring up materialism, agnosticism, scepticism, henotheism, impersonalism, zoomorphism, phytomorphism, pantheism and all sorts of 'isms', all offsprings of empiricism. The Exhilarating Potency when perverted, manifests herself in the physical world as sensual pleasure or *kāma* after which, like the deer under the influence of mirage in the desert, the fallen souls of this world are running. As emanations of the Tatastha-Potency, we are so many jiva-souls lying in between Chit Potency (Spiritual Power) and

Achit Potency (Cosmic Power). Marginally situated, we are liable to fall a victim to Maya, the Deluding Potency of the Lord, when we forget the true nature of our real self and of the Supreme Lord Shri Krishna and the knowledge of relationship that exists between Him and ourselves. Lying in between the Spiritual Potency and the Deluding Potency we, the fallen souls, are liberated from the bondage of Maya, when we realize that we are like the rays of the sun the eternal spiritual atomic parts inseparably connected with the tie of Divine Love to the Lotus Feet of the Supreme Lord Shri Krishna the Only Object of our worship. Jivas are of two kinds, free and bound. A free soul is a soul who does not submit or yield to the tempting baits of the Illusory Energy (Maya) of the Lord. He always renders confidential or reverential service to the Supreme Lord according to his loving or reverential aptitude under the beneficial guidance of Chit Potency, the Divine Master. A bound soul is a soul which is enthralled by the three qualities of Maya when he abuses his free will and tries to lord it over the phenomenal world. He is then enveloped with two garments, viz., his gross body composed of the five

elements and his subtle body composed of mind, intelligence and the perverted ego known as *Ahaṅkāra*. As he has violated the Divine Laws and abused his free will, he is thrown into the prison-house of this world to undergo penal servitude for a limited period of time, say, at most fifty, sixty, eighty or even hundred years (which is rarely attained). The gaoler of this prison-house is Maya or Durga Devi who binds the fallen souls with two garments, viz., the body and the mind and inflicts triple afflictions as a result of his violation of the Divine Laws. The triple afflictions are (a) *Adhyatmic* (afflictions physical and mental), (b) *Adhibhoutic* (afflictions caused by animals and other beings) and (c) *Adhidaivic* (afflictions caused by unseen powers e.g., famine, earthquake, epidemics, train collisions, thunderbolts etc.). The three qualities of Maya are the triple whips with which the fallen souls are lashed by the guardian Deity named Maya Devi until he is repentant and implores pardon of the Lord with a determination not to commit offence or sin any more during his lifetime. In rotating round the *fourteen worlds* known as *Brahmanda* in this way as a

slave to his passions. when fortunately a Jiva-soul comes in close touch with a *Sadhu* (Absolute-realized soul) and listens to his Transcendental Words with rapt attention, renders any amount of service, however great or small, as desired by the *Sadhu* (*Who is his Guru*) and follows in the foot-steps of the *Sadhu*, he begins to realize that he is neither the body nor the mind with which he has misidentified himself but the Jiva-soul the eternal servant of the Supreme Lord Shri Krishna now lying dormant inside his body and mind. The more he listens to the Transcendental Words of his Divine Master, the more his heart is relieved of the *three-fold afflictions of Maya**, the more he approaches the transcendental plane of Vaikuntha Which is free from the three qualities of Maya, the greater is the enlightenment—the greater is the realization of his real self and of Godhead. When his heart is thus purified by the benign grace of his Divine Master, he begins to chant the Glories of the Holy Name One and the

*1st. affliction—forgetfulness of the real nature of his own-self, of Godhead and of Maya; 2nd affliction—aversion to worship Shri Krishna and 3rd affliction—tendency to enjoy the phenomenal world due to Purushabhimana.

Same with Shri Krishna Himself Whose Abode is Vaikuntha or Goloke-Viindavana (Bhag. VI. 2. 14). The more he chants the Holy Name, the more the foreign dirts are eliminated from the mirror of his heart ; the more he enjoys the eternal bliss he derives from hearing and chanting the Holy Name, the more is he immersed in the Ocean of Ecstasy. Then and then only he is blessed with the Eternal Bliss of Divine Love, the summum bonum of human life*. Shri Baladeva Prabhu, the Manifestive Aspect of the Supreme Lord Shri Krishna, teaches us to follow those principles which are favourable to the service of the Supreme Lord Shri Krishna and avoid those which are detrimental to His service. He also teaches us, as Sat-Guru, that as a Brahmachari, Grihastha, Banaprastha or a Sannyasi, we must not associate with those who are addicted to sensuality, who wrongfully consort with women and who are atheists or impersonalists in their mode of worship. Because, association with wicked men, as mentioned above, saps the essential qualities

*C.f. (Chaitanya Charitamrita—Antya, ch. XX, Sikshastaka—Sl. 1)

of our very nature, viz., truth, beauty, compassion or kindness to all beings (sentient and insentient), forbearance, forgiveness, sincerity, bashfulness to do what is prohibited by the sacred Scriptures, pure intelligence, glory (good name), piety (Dharma) and non-indulgence in idle gossips. The Supreme Lord says in the Eleventh Skandha of Srimad Bhagavatam to Uddhava, (XI. 26. 26) "O Uddhava, if you are to realize the true nature of your real self, associate constantly with the *Sadhus*, because, it is they alone who are quite competent and adept like expert surgeon in the use of their double-edged lancets to operate successfully the ulcerous gangrene of our minds and senses by means of the sword of Transcendental Words based on Pure Theism which, though painful at the outset, otherwise known as "*Sreyah*" are soothing and blissful in the long run."

On Spiritual Vision.

(*Bombay, 18-8-40*)

Our eyes see all things but they cannot see their own form. What does it mean? It means that they are material eyes capable of seeing or measuring material things belonging to this phenomenal world. But they have some conditions to operate into action. They cannot see in darkness without light. As soon as there is light, the veil of gloom disappears and the power of vision at once appears. We cannot see things in darkness although our eyes are open; but as soon as there is light, darkness vanishes and the power of vision automatically comes forth and we can then see things in their proper perspective. So, to visualize or realise things that transcend time and space, such as the Supreme Lord, His Holy Images, Vaikuntha, Hari-Nama, Mahaprasad, *Math in the strict sense of the term*, Shri Tulasi, Srimad Bhagavatam—(all these are Spiritual Entities), we must have spiritual eyes. The spiritual eyes are

opened by the Sat-Guru by the spike of the eye-salve of Transcendental Knowledge. Everyone is endowed with spiritual eyes by the Lord but it is a pity we do not open them by submitting ourselves to the Sat-Guru. The Sat-Guru is one who has realized the Absolute Truth in His unalloyed existence and renders Him worshipful service 24 hours and 100p.c. That is the characteristic feature of a Vaishnava or a Sat-Guru, Who is the Greatest of all Vaishnavas. So, we must receive the Light of Transcendental Knowledge from the Sat-Guru or from the Mahabhagavata Who is always in touch with the Supreme Lord Shri Krishna. He is always connected with the tie of Divine Love, with the Power-House—the Fountain-head of All-knowledge, All-Bliss, All-Beauty, All-Harmony and All-Love. Now, he who is always connected or in touch with the Supreme Lord can give us the Spiritual Light or the Light of Transcendental Knowledge to enable us to visualize or realize the Spiritual Entities. Spiritual Things are so many 'Vaikuntha-Priya-Entities' or Beings loved by the Lord or Beings that love the Lord (Bhag XI. 2. 29). The Supreme Lord cannot live without His Devotees and the Devotees cannot

live without the Object of their love. Everyone knows the Shloka that begins with *Ajnana Timirandhasya* etc., which means. "I bow down my head to the Lotus Feet of my Divine Master who out of his infinite mercy has opened my inner spiritual eyes long sealed in the gloom of ignorance by the spike of the eye-salve of Transcendental Knowledge."

Every member of the Mission has his spiritual eyes opened by the Sat-Guru or the Divine Master. He sees everything with the help of those spiritual eyes. He speaks what he has already realized by the Grace of his Divine Master. He hears the Transcendental Words issuing from the holy lips of his Divine Master. He smells the Sweet Eternal Perfume emanating from the Lotus Feet of the Divine Master as well as from Those of the Supreme Lord. He delights in partaking of the remnants of the dishes of his Divine Master Who in turn respects those of the Supreme Lord Shri Krishna. He does what is ordained by his Divine Master and never does anything prohibited by Him. All the organs of his senses are energized under the guidance of his Divine Master. He lives in the Divine Master, moves in the Divine Master and

has his being in the Lotus Feet of his Divine Master. -So, whatever he sees, hears, smells, tastes, touches--he does everything under the direct guidance of his Divine Master. The Divine Master is the Transparent Medium through Whom he visualizes or realizes the Supreme Lord. The opaque mediums are those who misappropriate the properties of those who erroneously submit to them; they are called pseudo-gurus. Whereas, the Transparent Medium or the Mediator is the Divine Master Who is the Manifestive Aspect or Delegated Potency of the Supreme Lord Shri Krishna. The Divine Master is a Faithful Servitor of the Supreme Lord. Now, he who is faithful to the Divine Master is eligible as a *bona fide* servitor to serve the Lord. Just as a chaste lady renders service to her husband and does not think of even for a single moment any other man than her husband, so, a faithful servitor must not think of any other Deity save and except the Supreme Lord Shri Krishna nor do any other thing that is detrimental to Krishna or Krishna-Bhakti. He should realize that everything in the phenomenal world is meant for the service of his Gurudeva and the Supreme Lord. So, what-

ever comes, whether a beautiful woman or enormous wealth or fame or even the suzerainty of the three worlds, he offers them to the Lotus Feet of his Divine Master and does not utilize them for his own selfish enjoyment. These are the characteristics of a true devotee of the Gaudiya Mission. His senses of knowledge and action as well as his mind are engaged in the service of his Divine Master and the Supreme Lord at all times and under all circumstances. He thus becomes a free being although he lives in the midst of environments and surroundings which are alien to him. A bound soul does not know how to utilize his ownself, his senses and sense-percepts in the service of the Supreme Lord and His Elects, nor does he know how to see things as they really are. He sees only the outward aspect of things by his mortal eyes and is tempted and attracted by the outward glamour of the phenomenal world; he is thus thrown down into the abysmal deep of the infernal regions.

Our soul is the most precious and the greatest gift that God has ever bestowed upon living beings and so it is above matter or material universe. Hence it is entirely a Spiritual

Entity. But it is very unfortunate that we have sold this most precious gift to the feet of a woman, wealth and vainglory. It is the greatest blunder that a man is ever committing in this world—that he sells his birth-right for worthless ephemeral pursuits. Such as Dharma, Artha, Kama and Moksha. We are the sons and daughters of the Supreme Lord, our All-Loving Eternal Father. The Kingdom of God is our Eternal Blissful Abode from which there is no return-journey but we have forgotten ourselves, our Eternal Home and our Eternal All-loving Father. He who does not worship the All-loving Eternal Father is a profaner and is, therefore, doomed to perdition. We have sold everything to this perishable, disgusting and unwholesome world. Three things are indispensably necessary to enlighten us viz., the teacher, teaching and the taught. There is the Teacher—the Supreme Lord Shri Chaitanya Mahaprabhu, the World-Teacher, and His Teachings based on Pure Theism are there in the 'Shri Chaitanya Charitamrita' and His faithful followers are there in the Gaudiya Mission who can redeem the whole world by virtue of their unflinching devotion. Such Potency or Power do they possess

that whoever comes in contact with them is bound to feel no affinity for the transient world. He feels that his *locus standi* is on the spiritual plane and not on the mundane. A true devotee of the Lord Shri Chaitanya Mahaprabhu takes his stand on the plane where there is no defect in his angular vision, where the observer, the thing observed and observation are Eternal and Blissful. Take for instance a flower—a rose. A voluptuous person thinks that if this rose be enjoyed or given to his beloved, it would gratify his or her senses ; but a devotee thinks that if this rose be offered to the Lotus Feet of his Lord, it would gratify the Spiritual Senses of his or her Lord and it is, therefore, the best use of it. You see the impulses from different angular planes by different persons, and things are thus observed in their different lights. If the colour of the spectacles be blue, yellow or red, the phenomenal world must appear as blue, yellow or red. But to a naked eye they are visualized in their real perspectives. So, the three qualities of Maya are responsible for our different observation from different angular planes. If we are engrossed by the three qualities of Maya, we are liable to see things in the

light of those qualities. But there is another quality which is called '*Nirguna*' or '*Suddha-Sattva*'. It is a quality which transcends the region of mundane time and space. It is, therefore, '*Nirguna*' because, the effect or influence of the three qualities of *Maya* cannot reach there. A soul that has transcended the ambit of the three qualities of *Maya* is endowed with the *Nirguna* quality with which he visualizes things that are *Nirgunas*.. As he is *Nirguna*, his activities are *Nirguna*. The Supreme Lord is *Nirguna*, the servitor of the Supreme Lord is *Nirguna* and the Realm or Abode in which the devotees render services to the Lord is also *Nirguna* and that is known as *Vaikuntha*. '*Bhakti*' is *Nirguna*, '*Bhakta*' is *Nirguna* and '*Bhagavan*' is *Nirguna*. One may ask why there is difference in opinion among the *Bhaktas* of different places? Why a *Bhakta* of Bombay or Bengal differs from a *Bhakta* of Madras, U. P. or the Punjab? It is simply because they may not have taken their stand on the Spiritual Plane where the Central Figure is One without a second and He is *Shri. Krishna*, the Lord of All-Love, Beauty, Truth and Harmony. There are innumerable

missionaries all over India, Asia, Europe, America preaching their respective cults all over the world. But a Bhakta or a genuine devotee of the Supreme Lord, wherever he may be placed by circumstances, must have his words, vision, hearing, chanting, smell, touch, etc., the same origin in the self-same Lord of Love, Beauty, Truth and Harmony with other Bhaktas on the same Spiritual Plane and will not vary even an inch from the Central Figure, inasmuch as God is One without a second, His Messenger or the Divine Master is One without a second and the Message (Divine Love) is One without a second. If the Father is One without a second, and if He is regarded as Such, there shall be no quarrels amongst His children wherever they may be born. The thing is our All-loving Father is not regarded as such. Hence, the quarrels and wars.

Shri Chaitanya Mahaprabhu as the world Teacher has preached One God of Love, Beauty, Truth and Harmony, One Religion (Doctrine of Divine Love), One Master (His Manifestive-aspect, one and the same with

Him), One world (viz., Vaikuntha) and His genuine devotees wherever they are born must adhere to the above Principles. But a fallen soul however erudite he may be, if he is confined within the jurisdiction of the three qualities of Maya i. e., this phenomenal world, he is bound to fall a victim to fourfold errors viz., (1) tendency to deceive others, (2) defect of his senses, (3) inebriation and (4) errors and blunders at every step. But the genuine devotee of the Supreme Lord Shri Krishna, when he transcends the three qualities of Maya, is above any error or blunder, inebriation, defects of senses and tendency to deceive others, because he has already attained the only thing desirable and covetable in his life viz., the Lotus Feet of the Supreme Lord Shri Krishna. He does not crave for the fourfold pursuits of human life viz., Dharma (piety), Artha (wealth), Kama (passion) or even Moksha (salvation) nor even cares for the lordliness of the three worlds. He says "I want neither wealth nor woman, neither name nor fame but only the selfless service of the Lotus Feet of the Supreme Lord Shri Krishna under the guidance of my

Divine Master and nothing else." A chaste lady does not want anything from her husband under whatever circumstances she may be placed. So, the spiritual eyes opened by Shri Gurudeva can visualize things in their true colours but lustful material eyes fail to do so, because they visualize things or persons with enjoying mood. So long as our eyes are Maya-ridden, we are bound to commit mistakes, to deceive others and to be deceived by them and, hence, the necessity of the proper guidance of the Sat-Guru, which is the most important factor in the life of a sincere seeker after Truth. He must submit to the Sat-Guru saying, "Save me, O Thou Redeemer of the fallen souls, from the clutches of impassable and invincible Maya as I am tired of the triple afflictions caused by my worldliness. I want *Shanti*—Eternal Bliss which Thou alone can bestow on fallen souls like myself."

Unless there is genuine Vairagya (asceticism) there can be no bliss. You will find thousands of ascetics but without genuine asceticism. Yukta-Vairagya or genuine asceticism consists

in the proper adjustment of all beings, sentient and insentient, to the service of the Supreme Lord without having any attachment for them. Falgu-Vairagya or pseudo-asceticism consists in renouncing everything of the phenomenal world, whether sentient or insentient, under the false notion that they do not belong to the Supreme Lord and that they are wholly mundane and, hence, subject to sensual enjoyment. The injunctions of Yukta-Vairagya should be strictly adhered to just as a husband adjusts all the body, mind, soul and activities of his wife to the service of the Supreme Lord without being addicted to them, because, the soul that dwells in his male figure is the same soul that dwells in his wife's female form and as this couple of souls belong to the Supreme Lord Narayana, it is his duty as a soul to employ the soul of his wife to the service of the Supreme Lord—the only Enjoyer or Eternal Husband of all souls.

The Divine Master has opened our spiritual eyes and with the help of those spiritual eyes we see that the soul that dwells

in the male figure is the same soul that dwells in the female figure. Hence, the Proprietor or the Enjoyer of all souls is the Supreme Lord Shri Krishna. So one soul must not enjoy the other soul but must be offered to the service of the Supreme Lord. This is the proper use of one soul towards another. The duty of every husband is to employ his wife to the service of the Supreme Lord Narayana. "He is a hypocrite who forsakes outwardly the phenomenal world but inwardly ponders over the worldly affairs with an enjoying mood" (Gita III. 6). The faithful souls worship the Lord, the All-Pervading Lord of the universe and of all Jiva-souls but the faithless fallen souls worship the external husk leaving aside the Kernel. The soul that dwells in us is the potency or object of enjoyment of the Supreme Lord. When our soul becomes faithless, we turn our back to the Lord and face Maya or shadow. There can be no compromise between light and darkness, between Substance and Shadow. We are, therefore, prone to meddle or associate with the shadow (Maya) when we forget the real nature of our self and of God-

head. Human life, male or female, on the mundane plane is a perverted reflection of the spiritual life on the Spiritual Plane. There the soul renders eternal service to the Lord with his Spiritual body and mind. The Lord descends here on the mundane plane to him who really seeks for Him. The thing is we do not want Him heartily. We do not seek Him really. We want wealth, women, name, fame and all mundane things to enjoy and the more our thirst for enjoyment increases the more we are afflicted with the threefold miseries of the world. This is due to our ignorance of the true knowledge of our real self, of Godhead, of this world and of Maya. Who can remove this ignorance? It is Shri Gurudeva, the Manifestive Potency of the Supreme Lord and the Redeemer of fallen souls. The Absolute-realized souls are the greatest and the best friends and Guides of mankind in this world. We must always associate with them; they are very kind to fallen souls like ourselves; they are ready to offer their most precious and covetable Treasure viz., the Lord Himself to anybody and everybody provided he is a sincere seeker

after Absolute Truth. The Supreme Lord Who is All-Love is ready to offer His Own Self to those who are faithful and loyal to Him at all times and under all circumstances (Bhag. X. 48. 26). Just as a father forgives his penitent son, so if we promise that we shall not violate the laws of God as enjoined by the sacred Scriptures, we are accepted by the All-Merciful Father who at once forgives us. But instead of doing so we are insolently engaged in mundane affairs forgetting the real and the eternal relationship that exists between us and our Benign Father. "He who does not worship the Supreme Father, is a profaner and is, therefore, doomed to eternal damnation"—Ch. Bhag. Madhya I. 202, Antya III. 37. We always forget that the relationships between husband and wife, parent and children are all temporary and selfish and that between God and ourselves is Eternal and Blissful.

Everybody is certain that all else will die except himself. Death is one of the best teachers of the world and, had there been no death, people would have been proud of their wealth, high lineage, erudition, personal beauty

etc. God has given us death as a teacher to teach the transitoriness of this world. Death is nothing but a change of our physical form. We are bound to be born as in the body of an animal, man or god, so long as we are hunted by evil desires. Unless and until we are free from the bondage of the three qualities of Maya, we are bound to be reborn to satisfy our carnal appetites. We are born according to the laws of Karma. The best thing, therefore, is to be free from any attachment for the phenomenal world. We can be free by the Grace of the Lord and by the grace of His faithful servitors if we listen to their words with rapt attention and regulate our lives according to their behests. The Supreme Lord is ever ready to shower His choicest Blessings upon His worshippers who sincerely seek His Divine Association. But it is highly regrettable that all fallen souls pray for worldly enjoyments and prosperity in this life and hereafter without coveting Sat-Sangh even for a moment. He who worships the Supreme Lord must not ask for any mundane things. He should not worship the Lord for wealth, women,

erudition or even salvation. He should seek only the blissful eternal service of his Divine Master and the Lord. In the Gita (VII. 4—5) the Lord says, "O Arjuna, the physical body is composed of five elements and the subtle body is composed of three elements viz., mind, intelligence and perverted ego. These are the products of nature but there is the third thing within these double garments viz., the soul which is known as My Jiva-Potency. I am the Enjoyer or the Lord of that Potency and the function of every soul is to surrender that potency for My Own enjoyment." If we surrender our soul, we surrender our body, mind and everything, because the soul is superior to everything (Gita III. 42). The most important thing, therefore, is to realize the Supreme Lord, His Entourage, Pastimes and Realms by surrendering everything to the Lotus Feet of the Supreme Lord and His Elects. So, the truly wise surrenders his soul and everything to the Lotus Feet of the Lord through the Transparent Medium of Sat-Guru, Who alone can deliver the soul from the bondage of Maya. Let us, therefore, enthrone Him in our heart of hearts. He is there and every-

where. Atma and Paramatma are indissolubly connected with the tie of Divine Love. Let us, therefore, live in love and love those that are eternally linked with the Supreme Lord Shri Krishna, Who is All-Love, All-Beauty, All-Truth and All-Harmony.

On the Holy Name.

(*Bombay, 19-8-40*)

There is no other means of deliverance save and except the chanting of the Holy Name. The Supreme Lord emphasized this thrice to convince the people of the world that there is no other means of deliverance in Kali-Yuga than the chanting of the Holy Name of Shri Hari. In this Black Age of sin and sorrow, jealousy and hypocrisy, self-sufficiency and self-aggrandizement, there is no other means of redemption from the bondage of Maya than chanting the Holy Name. Remember the Sloka--“হরেনাম হরেনামৈব কেবলম্। কলৌ নাস্ত্যাব নাস্ত্যাব নাস্ত্যাব গতিরন্থথা ॥”

Although Kali-Yuga is the blackest of all Ages, still it has one good quality which is superior to all other qualities belonging to the other three Ages. That quality is that the Supreme Lord descends as the Holy Name, One and the Same with Shri Krishna Chaitanya Mahaprabhu, in order to

redeem the people of the world from Maya, and to re-establish the Eternal Religion of Divine Love all over the world (Bhag. XII. 3. 51). This is the brightest outlook of this Iron Age. Meditation on the Supreme Lord Vishnu was the creed of the Satya-Yuga (Golden Age). Sacrifice was the creed of the Treta-Yuga (Silver Age)* Worship was the creed of the Dvapara-Yuga (Copper Age), and, in this Kali-Yuga, the only easiest and safest means of redemption is Chanting the Holy Name of Shri Hari—Chanting the Holy Name of Shri Hari and Chanting the Holy Name of Shri Hari. There is no other means—no other means—no other means save and except Chanting the Holy Name of Shri Hari (Bhag. XII. 3. 52, XI. 5. 36). But it is a matter of deep regret that the fallen souls of this Kali-Yuga are so much engrossed with their mundane affairs and affinities that they do not pay any heed to the injunctions of the Supreme Lord as well as the Sacred Scriptures as a result of which they are doomed to perdition. Those who think that there are other means of deliverance than Chanting the Holy Name of Shri Hari are deluded by the three qualities of Maya and are

destined to destruction. The Supreme Lord manifests Himself as Hari-Nama in the Kali-Yuga and the Redeemer of the Kali-Yuga is Shri Krishna Chaitanya Mahaprabhu. The Supreme Lord Shri Krishna appears on the mundane plane as the Holy Name and Hearing and Chanting the Glories of this Holy Name redeems even the vilest of all sinners from the thralldom of Maya. This is the only means of deliverance or emancipation from the bondage of Kali or Maya. This Hari-Nama of the Supreme Lord can be chanted by anyone and everyone without any restriction of caste, creed, colour, community, sex or age. Any person, to whatever race or community he may belong, is eligible to chant the Holy Name. 'It is the Transcendental Sound (and not mundane word) that is the only means of redemption. Transcendental Sound is One and the Same with the Supreme Lord Shri Krishna Himself. But nobody cares to utter the Holy Name although he is endowed with the gift of the power of Chanting. He utters millions and millions of mundane words with no good effect either to himself or to his hearers. He has got the vocal organ but he abuses his power of speech for

trifling pursuits such as Dharma (piety), Artha (wealth), Kama (passion) and Moksha (salvation) which perish in the end. Mundane words are not one and the same with the thing or person denoted by them, so the vocabularies of the lexicons of the mundane world are quite incompetent to emancipate the people of the world from the bondage of Maya. If you do not utilize your life in the service of Godhead, you are bound to be born again and again, not necessarily in human form, until you are freed from the bondage of Maya. The Supreme Lord has given us the clue for freedom from Maya but He is ignored by the people. It is by the only process of uttering the Holy Name in the association of Sadhus (Absolute-realized-souls) that we can attain freedom from the bondage of Maya. Chanting of the Holy Name is possible in Sat-Sangh, because, the process of Chanting of the Holy Name is to be learnt in Sat-Sangh which is *Sin-quanon* for the Chanter of Holy Names.

There are five stages of animation of our soul on this mundane plane viz., (1) *Achhadita Chetan* i.e., enshrouded condition of animation e.g., stones, trees, creepers etc. This is the

lowest form of animation. Then a little higher than this stage is (2) *Sankuchita Chetan* i.e., shrunken condition of animation e.g., birds, beasts, water-animals, insects, reptiles etc. The next higher stage is (3) *Mukulita Chetan* i.e., budding condition of animation, as for example (a) all atheists without any morals; the only object of their life is eating, drinking, making money and begetting children; they do not believe in the existence of God nor are they prepared to lead a moral life: (b) atheists with some moral and (c) believers in maginary gods leading self-imposed socio-religious life according to their mental mould; they are called Henotheists. (4) The next higher stage is *Bikachita Chetan* i.e., partially-bloomed condition of animation. They are called *Sadhaka-Bhakṭas*. They believe in the eternal existence of a Personal God. Theism begins from this stage. (5) The highest stage of animation is the *Purna-Bikachita Chetan* i.e., the fully bloomed condition of animation. The Mahabhagavatas or Paramahansas belong to this category. They are the *Jagat-Gurus* or the *World Teachers*. It is they who can redeem the fallen soul from the bondage of Maya. They are also called the *Sat-Gurus* or the Absolute-

realized souls. They see with their spiritual eyes the Supreme Lord Shri Krishna with all His Entourages and Realm in every entity and every entity in Him. This is the highest stage or climax of soul's condition of animation. Those who worship the Sun-god for dharma, Ganesh for wealth, Durga for enjoying this world and Rudra for salvation or Mukti are known as Henotheists. This is the third stage of animation as mentioned above. The ultimate goal of their worship is oneness with attributeless Brahman—unknown and unknowable i.e., beyond the conception of mind and speech. "*Sadhakanam Hitarthaya Brahmanah Rupa Kalpana*" i.e., an imaginary form of Brahman Who is Formless and Powerless is to be worshipped for the good of the Sadhakas or neophytes in spiritual practice. When success is attained, Brahma-Nirvan (Oneness with Brahman) is the ultimate Goal. The fourth stage is the *Bikachita Chetan*, that is, partially-bloomed condition of animation. They are known as Sadhaka-Bhaktas. They believe in the Personality of Godhead. When they attain *Siddhi* or success in their *Bhajan*, they worship the Supreme Lord in His Majestic Aspect as

Narayana in Vaikuntha with reverential aptitude like Bajrangaji, Ramanuja, Garuda and in His Loving Aspect as Shri Krishna in Vrja with loving confidential service like the Gopis in Consorthood, Nanda-Yasoda in Parenthood, Sudama--Stoka-Krishna in Friendship, Rakta-ka Patra in Servanthood etc. This is realizable in the fifth stage i.e., *Purna-Bikachita Chetan* i.e., the fullybloomed condition of animation. They are known as the Maha-Bhagavatas, Paramahansas, Siddhas, Mahatmas. "They visualize Shri Krishna in every entity and every entity in Shri Krishna and out of intense love for Him sometimes dance, sing, cry aloud, laugh, weep for days and nights, sometimes remain in trance, sometimes speak like a mad man and sometimes out of intense love in separation from Shri Krishna they are willing to sacrifice their lives (Bhag XI. 2. 40). They are known as the World-Teachers. They are the 'Namacharyas' who worship Shri Krishna by Chanting His Holy Names 24 hours and cent per cent. Eg. Thakur Haridas etc. They are not to be recognized unless they make themselves manifest. They are visible to and cognizable by him whom they favour. For example, when

Maharaj Parikshit was cursed by the Brahmin lad Sringi, that he would meet death within a week, he renounced the world and observed '*Prayopabeshana*' (abstinence from taking any food and drink) for a week on the bank of the Ganges. All the Brahmarsis, Rajarsis, Devarsis, Maharsis, Yogis, Jnanis, Karmis, Tapasvis and Devatas appeared before him and prescribed means of deliverance according to their own ways. Maharaj Parikshit was saved from the terrible effect of Brahma-Astra (Supreme Atom-Bomb) when he was in his mother's womb by the Supreme Lord Shri Krishna. At that critical moment of his life i.e., when he was cursed to death, he was at a loss to determine whom to take shelter in, the Very Image of the Supreme Lord Shri Krishna suddenly flashed in his memory and he surrendered himself unconditionally to His Lotus Feet and the Supreme Lord Shri Krishna appeared before him in the form of Shri Sukadeva Gosvami. When the Paramahansa Shri Sukadeva Gosvami appeared on the scene, all the devotees, Maharsis, Brahmarsis, Rajarsis, Devarsis, Yogis, Tapasvis stood up in a body and offered their humble homage of obedience before the Lotus

Feet of Shri Sukadeva Gosvami Prabhu. It is the characteristic feature of Shri Sukadeva Gosvami Prabhu not to stay in a place more than 2 or 3 minutes i.e., the time for milking the cows for his food but when Maharaj Parikshit surrendered himself absolutely to his Lotus Feet, he addressed the Maharaj with these words, "O King, I have been deputed by my Lord Shri Krishna to come here and to deliver you from the terrible grip of death. Please listen to the Srimad Bhagavatam which I shall narrate for a week at the end of which you shall be blessed by the Lord and shall attain His Blissful Realm of Vaikuntha" (Bhag II. 1. 10-11). So saying, he narrated the Srimad Bhagavatam for seven days, which, when heard with rapt attention by the Maharaj, saved him from impending death. Those who are Sadhakas must always associate with the Mahabhagavatas so that by coming in contact with them they may attain the summum bonum of their existence. This is known as *Sat-Sangh*. Unless we associate with the Sadhus, it is impossible for us to realize the Supreme Lord, because it is the Sadhus or Mahabhagavatas who alone can

bestow Krishna and Krishna-Prema on the sincere seeker after the absolute Truth. “কৃষ্ণ-ভক্তি-জন্মমূল হয় সাধুসঙ্গ। কৃষ্ণপ্রেম জন্মে তেঁহো পুনঃ মুখা অঙ্গ ॥” (Ch. Ch. Madhya XXII. 80)

A possessor of wealth can give it to the needy. The Mahabhagavatas are endowed with the highest treasure of Divine Love for Shri Krishna, which they are ready to bestow and confer on a devotee who is really an aspirant after 'Krishna-Prema-Dhana' (the most valuable Treasure of Love for Shri Krishna). As no father gives his property to an undeserving son, so no Mahabhagavata who is endowed by the Lord with a spiritual search-light with which he can visualise and penetrate into the inmost recesses of one's heart and discover clearly and distinctly what lies therein – whether there is any desire for enjoyment or renunciation or any desire other than the Eternal Service of the Supreme Lord, bestows Divine Love on an undeserving person. The Antaryami Paramatma (Indwelling Monitor) is called 'Chaitya-Guru', One and the Same with the 'Diksha-Guru' and 'Siksha-Guru'. By 'Diksha-Guru' is meant One who initiates and imparts

the knowledge of relationship (Sambandha-Jnana) to a devotee who is sincere seeker after Absolute Truth and 'Siksha-Guru' may be one or many from whom we learn the process of Bhajan, and the 'Chaitya-Guru', Who is One and the Same with Siksha and Diksha-Gurus, enables us to retain in memory the Transcendental Words listened to with submission from the lips of either the 'Diksha-Guru' or the Siksha-Guru'. Without the Grace of Chaitya-Guru, it is impossible to follow the footsteps of the Diksha or the Siksha-Guru. The Supreme Lord Shri Krishna Chaitanya is the same with these three forms of the Gurus (vide 1st Sloka of the 1st Chapter of Shri Chaitanya Charitamrita). From this Sloka we learn that the Diksha-Guru and the Siksha-Guru and Chaitya-Guru are no other than the Supreme Lord Shri Chaitanya Mahaprabhu Himself. If anybody is to be blessed by the Grace of the Supreme Lord Shri Krishna, the Supreme Lord Shri Krishna appears before him as the Diksha-Guru and the Siksha-Guru and as Chaitya-Guru in his heart of hearts and imparts knowledge of Transcendence to him (Ch. Ch. Madhya

XXII. 47). So, he sees the Supreme Lord as his Guru in every entity and vice versa. Every individual figure, whether male or female, is the temple of God in which dwelleth the Supreme Lord with all His Entourage, Pastimes and Realms. For example, when Prahlad Maharaj (i. e., he who delights in the service of the Supreme Lord Vishnu and His Elects—the Vaishnavas) was asked by his father Hiranyakashipu whether the Object of his worship dwelleth in the glass pillar, the reply was in the affirmative. Hiranyakashipu (the personification of wealth, women, name and fame) flew into rage and gave a severe blow to the pillar with the result that the Lord Narasinghadeva (the Embodiment of a Lion's Head and Human Figure but at the same time Narayana Himself) appeared from the pillar and killed Hiranyakashipu, placing him on his Thigh, with His Nails, at dusk as he was not to be killed with any other weapon either in the day or at night. Therefore, the Supreme Lord is beyond the ken of human animality and rationality that represent Hiranyakashipu, of which fallen souls are always proud. Such Hiranyakashipus in a

miniature scale are galore now-a-days in every place in every country. But Prahlad i.e., he who takes delight in the service of the Supreme Lord and His Elects at all risks is the rarest of the rarity. He was a Mahabhagavat of the highest order. His prayer to Srila Nrisingha Deva (Bhag. VII. 9. 8-50) is a Study for the Vaishnavas.

On Pratyaksha, Paroksha, Aparoksha, Adhokshaja and Aprakrita Jnana.

(*Bombay, 20-8-1940*)

So long as we are enthralled by the three qualities of *Maya*, we are bound to fall a victim to four-fold errors viz., (1) errors, (2) inebriation, (3) defects of our senses and (4) inclination to deceive others. But we can get rid of these four-fold defects if we take shelter unreservedly at the Lotus Feet of the Supreme Lord. The Supreme Lord has said in the Gita, (Ch X. 10) "O Arjuna, to those who are always in touch with Me and worship Me with confidential loving service, I offer pure intelligence with which they are enabled to realize My Supreme Self and enter into My Blissful Realm." The bestower of pure intelligence is the Supreme Lord. He reserves the right of conferring this pure intelligence on His loyal

and faithful devotees. We can acquire that pure intelligence if we devote all our energy to the service of the Absolute Person, otherwise, we are liable to deceive others and to deceive ourselves inasmuch as we depend more or less on our own limited sense-experience. We must not commit this error or inebriation. We are limited human beings. We acquire knowledge depending on our defective hence deceptive senses. This is called '*Pratyakṣha-Jnana*.' University education is imparted to the students by the professors who have acquired proficiency in the same by their own sense-experience. This is called *empiricism* or *Pratyakṣha-Jnana*. There is another kind of empiricism which is called '*Parokṣha-Jnana*' i.e., knowledge derived from the experience of others or from studying books written by the authors who are men of this world. *Pratyakṣha-Jnana* is knowledge derived from our own sense-experience and *Parokṣha-Jnana* is knowledge acquired by studying books from libraries or hearing narratives of or coming in contact with men of this world. There is another kind of

knowledge which is neither Pratyaksha nor Paroksha. It is '*Aparoksha-Jnana*' or knowledge derived from intuition. When a person thinks that the knowledge acquired by his own sense-experience as well as by going through the books of distinguished authors is defective and the theories propounded by scientists are clashing against one another, he comes to the conclusion that he must not rely on his own or on others' sense-experiences but depend entirely on his independent faculty of thinking. This is only a subtler form of acquiring knowledge from one's own sense-experience. Intuition is nothing but a subtler form of knowledge dependant on one's own sense-experience. These three forms of knowledge viz, Pratyaksha, Paroksha and Aparoksha-Jnana are subject to the four-fold defects viz., error, inebriation, defects of senses and tendency to deceive others. The Supreme Lord Shri Chaitanya Mahaprabu says that one should not depend upon one's own sense-experience nor on that of others and that one should not meditate on a thing or person which is

the product of one's imaginative brain. Mind is a subtle material thing that always meddles with gross matter both being of the same stuff. The meditator is also a human being, a fallen soul and hence his meditation on things gross or subtle is also material because he has not transcended the limits of time and space. The meditator takes his stand on the mundane plane and he meditates on an imaginary thing or person depending entirely upon his mind and senses, so the object of his meditation cannot but be material. A fallen soul cannot meditate on things or persons Transcendental and, therefore, the object meditated upon is limited and hence defective. But the Supreme Lord has given us the clue as to Whom we are to meditate upon. We are neither the human body nor the mind nor the senses but the Jiva-souls always in touch with the Supreme Lord like the rays of the Sun. We are to withdraw all our activities, physical and mental, from the phenomenal world and then dedicate them to the Satisfaction of the Spiritual Senses of the Supreme Lord Shri Krishna

through the Transparent Medium called the Sat-Guru. So, it is the Sat-Guru who gives us the clue to a Plane which is Transcendental i.e., which transcends the limitations of time and space and is devoid of any defect of angular vision. That plane is called Vaikuntha and the knowledge derived therefrom is '*Adhokshaja*' as distinguished from Pratyaksha, Paroksha and Aparoksha. Adhokshaja means the Supreme Lord Who reserves the prerogative of not being measured by the limited human intellect or sense-experience. He is Independent of His Chit and Achit Potencies from which emanate the spiritual and the material worlds. He is the Lord of all Potencies and, as He is Transcendental, He reserves the right of not being exposed to the limitations of time and space. As All-Per-vading, He dwells in every individual entity—whether sentient or insentient. He is the Witness of Jiva's actions physical, mental or spiritual and therefore should be approached with submissive spirit, honest enquiry after Truth and obedient temperament (Gita IV 34)

Spirit deals with spirit—matter meddles with matter. Mind is a subtle material thing and so it meddles with matter. It has no capacity to transcend matter and the limitation of time and space but it is the soul that transcends the limitation of time and space. It is the greatest gift that God has given to all beings. As an infinitesimal particle of His Own Form, the soul is immortal, imperishable and inconceivable. The knowledge of our real self and of Godhead cannot be attained by the study of the Vedas, by intellectualism or by any mundane acquisition. It is attained by him to whom the Supreme Lord is graciously pleased to reveal Himself. It depends entirely on His Own Grace. He reveals His Own Form, Attributes, Kingdom and Leela to him whom He is pleased to bestow His Favour upon (Katha I. 2, 23, Mundak III. 2, 3.). Adhokshaja means that which is beyond the range of human intelligence and understanding. He is Independent of Jiva-Potency and Maya-Potency and reserves the prerogative to reveal Himself to those who are submissive to Him. The sun

is reflected upon transparent things and not on opaque things. The Lord is reflected on a mind which is transparent i.e., free from worldly affinities or dross. When a mirror is full of dirts, our image is not reflected until we remove all the dirts from it. If we want to see the sun, we must wait till the rising of the sun and when he rises he will emit his rays on our open and unobstructed retina enabling us to see him. So, one must unconditionally, unreservedly and wholeheartedly submit to the Absolute Person Shri Krishna if he really seeks Him in his heart of hearts. The Lord said in the Gita (Ch IV. 34), "O Arjuna, you are to acquire knowledge of Brahman, Paramatma and Bhagawan by sincere submission, honest enquiry after Truth and by obedient temperament."

Pratyaksha and Paroksha-Jnana are insufficient and inadequate and Aparoksha-Jnana is also inadequate so long as this knowledge does not submit to Adhokshaja-Jnana or Transcendental Knowledge. Unless one's intuitive faculty depends entirely upon

the Fountainhead of all intuition, his intuitive knowledge is defective because that intuitive knowledge is apt to lead one to impersonalism or Abstract Brahman. Through the Transparent Medium i.e., the Sat-Guru, the Manifestive Potency of the Lord, we are enabled to acquire Adhokshaja-Jnana as distinct from Akshaja-Jnana or empiric knowledge. The Lord said in the Gita (Ch XVIII. 66), "O Arjuna, surrender yourself to the Lotus Feet of Me and Me alone and the mirror of your heart will be purified of all foreign dirts. I shall impart pure intelligence to you through the Transparent Medium i.e., Sat-Guru by whose Grace you will attain Me." One blind cannot lead another blind. He who is not expert in swimming cannot teach swimming. He who is an adept in Transcendental Knowledge is styled Sat-Guru. We have to submit to Him. He is the realizer of the Absolute Truth and can make others realize Him.

There are five kinds of knowledge viz., Pratyaksha-Jnana, acquired by our own sense-experience which is defective and deceptive.

Paroksha-Jnana is also defective and deceptive because the experience of others through whom we acquire knowledge is also limited. There is another kind of knowledge known as Aparoksha-Jnana i.e., knowledge derived from intuition which is a subtler form of mental speculation. It is the offspring of our mind and hence material. The only course, therefore, left is to submit unconditionally and pray to the Lord, "O Lord, I know nothing about Thy Divinity. Be Thou pleased to enlighten me with Thy Real Self and Transcendental Knowledge." The greatness of a man lies in admitting that he knows nothing of Transcendence e.g., Sri Rupa-Sanatan, Thakur Haridas etc. The superiority of the Teachings of Lord Chaitanya lies in the third Shloka of Sikshastak by the Lord Himself, which says that every devotee must consider himself humbler than a blade of grass, more tolerant than a tree and more disposed to give honours to others than coveting any for himself." Sarva-bhauma Bhattacharya, the greatest Vedantist of the time, submitted to Lord Chaitanya

when He reached Puri after his Sannyasa, and rendered some services to the Lord when He was carried to his house in a state of trance at the very sight of His most Beloved Lord Madan Mohana who is no other than Lord Jagannath. Sarvabhauma Bhattacharya was simply charmed by the handsome appearance of the Lord. The Lord said, "I am neither a Brahmin, a Kshatriya, a Vaisya or a Sudra nor a Brahmachari, a Householder, an Ascetic or a Sannyasi, but I am the eternal humble servant of the Servants of the loving devotees of Shri Krishna, the Lord of the Gopis and the Fountainhead of the 'Nectarine Ocean of all Rasas.'" This is the 'Truth' He has given us regarding the true knowledge of our real self. This Transcendental Knowledge cannot be acquired by our mundane sense-experiences or intelligence *because it is Adhokṣhaja*. The Supreme Lord is Adhokṣhaja and so he has given us the knowledge of our real self and our eternal function. The Supreme Lord is not an order supplier of our mental speculations. He is 'Svarat'

and reserves the right of self-revelation. He is Independent of all His Potencies. He reveals Himself to submissive listeners to Transcendental narratives of His glorious Qualities and Deeds, One and the Same with Him, issuing from the Holy Lips of Absolute-realised Souls or Guru-Vaishnavas.

Then there is the highest form of Jnana which is known as *Aprakṛita* i.e., Transcendental Knowledge of the Supreme Lord and His Love-Dalliance in the innermost recess of Vraja.. It is the secret of all secrets. It is mentioned in the 'Upadeshamrita' of Shri Rupa Gosvami Prabhu. (Ch. 9-11).

Superior to the phenomenal world is Viraja where Satva, Rajah and Tamah qualities of Maya have been neutralized. Superior to Viraja is Brahmaloka, the haloed region surrounding Vaikuntha. Superior to Vaikuntha is Dvaraka and superior to Dvaraka is Mathura, the Transcendental Region where the Supreme Lord manifests Himself in the prison-house of Kansa, the Personification of Atheism. Superior to Mathura is Vrindavana, because there the Lord Shri Krishna, the Lord of All-Love

performed Rasa-Dance with the milk-miads of Vraja and superior to Vrindavana is Govardhan where the Lord Sri Krishna manifests His Love-Dalliance with the Gopis and superior to Govardhana is Radhakunda (Fountainhead of overflowing Love—One and the Same with Sri Radha). This Aprakrita Knowledge is not even known to Uddhavji who was declared by the Supreme Lord Sri Krishna to be dearer to Him than Brahma, Shiva, Lakshmi and all other faithful disciples (Bhag. Xl. 14, 15). Uddhavji was not aware of the ecstatic Transcendental Love-Dalliance enacted by the Divine couple of Vraja in Radhakunda. A flood of Divine Emotion inundated his whole being and he was simply overwhelmed by the ecstasy of Divine Love which is inconceivable by human understanding. We cannot have any conception of the eternal overflowing flood of Divine Love that inundates Radhakunda and Shyamakunda, the twin Kundas, the veritable Embodiments of the spiritual flood of Divine Love.

People of this mundane plane cannot conceive that there is a Spiritual world namad

Vaikuntha wherefrom Maya, the measuring temperament, has been divorced for good. The Knowledge of Vaikuntha is known as Adhokshaja Knowledge; there is no existence of Pratyaksha, Paroksha or Aparoksha knowledge in Vaikuntha. The Supreme Lord reveals Himself in His Majestic Aspect in Vaikuntha as Four-Armed Narayana and in Dvaraka as the Two-Armed or Four-Armed known as Partha-Sarathi, in Mathura as Two-Armed Devaki Nandan Krishna. and in Vrindavana as the Two-Armed Madana Mohana, Govinda or Gopinatha. This Transcendental Knowledge is to be acquired by submitting ourselves to the Lotus Feet of the Divine Master, Who is no other than the Manifestive Internal Enlightening Potency of the Supreme Lord Shri Krishna. As an Absolute-realized soul, He relies wholly upon the Supreme Lord Whom He worships 100% at all times and under all circumstances. The Supreme Lord gives Him His Pure Intelligenc. This Pure Intelligence or Transcendental knowledge is to be acquired through the Preceptorial Line of Succession. The Srimad Bhagavatam declares, "The Transcendental Knowledge re-

garding the Supreme Lord, Jiva-souls, Maya and Mayik world was first imparted--to Brahmaji, from Brahmaji to Naradji, from Naradji to Vyasaji, from Vyasaji to Sukadevji and from Sukdevji to Maharaj Parikshit and so forth" (Bhag. XII. 13, 19). Aprakrita-Jnana, the highest form of knowledge can be acquired by him who has the fortune to be in tune with the preceptorial line of succession. All Absolute-realized souls are the potencies of the Lord although they appear in the mundane plane as human beings—their soul being a delegated Potency or Krishna-Sakti. Jiva-Potency is characterised with twofold functions. When she forgets her Eternal Husband, the Supreme Lord Shri Krishna, she becomes unchaste and mis-identifies himself or herself with the physical and subtle body and lords it over the phenomenal world, he or she then becomes a bound soul. But when a fallen soul comes in contact with an Absolute-realized soul and listens to his Transcendental Word and renders faithful service to his Divine Master (that Absolute-realised soul), he becomes free from the bondage of Maya. He then realizes that he is a Potency of the Supreme Lord Shri Krishna

and is a soul quite distinct from his body and mind. The Lord says, "O Arjuna, you are neither a physical body composed of five elements nor a subtle body composed of mind, intelligence and perverted ego. You are a Jiva-soul quite independent of your body and mind. I am the Enjoyer or Proprietor of that Jiva-Potency. He, who realizes this truth through My Grace and through the Transparent Medium of the Sat-Guru, is not subject to birth and death" (Gita VII. 4-5 & III. 13).

God has given us the greatest and highest Gift of Divine Love. Let us arise and awake. Our soul is now lying dormant. Suppose a man is lying asleep with all the doors and windows shut from inside, how to awake him? Sound is the only means. The Transcendental Sound or the Holy Name—One and the Same with the Supreme Lord, is the only means to awake the dormant soul. Transcendental Word must be listened to with rapt attention from the Sat-Guru and must be kept in the inmost recesses of our heart. We must always crave for the Mercy of our Divine Master and of the Vaishnavas who are inseparably linked with Him by the tie of Divine Love. They

are the custodians of Transcendental knowledge because they have realized this Transcendental Knowledge from their Gurudeva Who has realized the same from his own Gurudeva. It is known as *Amnaya-Parampara* (i.e., Preceptorial Line of Succession). Let us be in touch with the Divine Master who is always in touch with the Supreme Lord through the connecting link of Divine Love which is superior to Pratyaksha, Paroksha and Aparoksha-Jnana. "O Jiva", says the Lord, "arise, awake. How long will you remain in the deluding lap of Maya ?" Nama-Sankirtana is the Panacea of all world-evils. What we have to do is to submit to the Sat-Guru and listen to and ponder over his Transcendental Words. He will inspire us with the Blessings of the Supreme Lord. Our human life will be blessed with the attainment of Divine Love Which belongs to the Transcendental Region. We are to rise to that plane of Transcendence by submitting ourselves to our Divine Master. We are not permanent inhabitants of this world. We are sojourners of this world like passengers in a railway train. We have to get down

at a fixed station. The keeper of an inn will drive us away if we want to make a permanent abode there. So it will be the height of foolishness to strive to live permanently here. We will have to quit and depart from this world sooner or later. Let us be prepared for our Eternal Home. Let us take absolute shelter in the Lotus Feet of the Sat-Guru Who, being an Awakened Soul, will awaken us from our eternal slumber. "Back to God and back to our Eternal Abode" was the Message preached and promulgated by the 'Supreme Lord Shri Chaitanya Mahaprabhu.

On the Characteristic Features of a Genuine Sadhu.

(*Bombay, 21-8-1940*)

When a man dines, every morsel of food affords him three things simultaneously, viz., (1) satisfaction, (2) nourishment of his system and (3) appeasement of hunger. When an individual soul submits himself unconditionally to the Lotus Feet of his Divine Master, three things happen to him simultaneously, viz., (1) devotional service, (2) realization of his own real self, of Godhead, of this world and of Maya—the Deluding Potency of the Lord and their inter-relationship and (3) a corresponding detachment from all affairs that do not concern Krishna or Krishna-Bhakti. This is the criterion of Bhakti as mentioned in the Srimad Bhagavatam (*XI. 2, 41*). There is no self-deception in the service of a Bhakta. The aptitude

of a true devotee in rendering service to the Lord and His servitors, to the Holy Images, to Mahaprasadam and Srimad Bhagavatam will increase in proportion to his sincere submission to the Sat-Guru. Absolute shelter at the Lotus Feet of the Sat-Guru and listening to his Transcendental words give us the knowledge of relationship that exists between Godhead and ourselves, of our real self, of this world and their inter-relationship. If this Transcendental Knowledge does not enlighten us, we have not taken shelter in the Lord or Sat-Guru. We have deceived ourselves and others. If we have taken absolute shelter at the Lotus Feet of the Supreme Lord Shri Krishna, we must have an apathy for things or affairs that do not concern Krishna or Krishna-Bhakti. Merely taking a shelter in a monastery and wearing ochre cloth with shaved head and committing to memory some of the Slokas of the Gita, Srimad Bhagavatam and Upanishads, while at the same time eating, drinking, making money and begetting children, is not the criterion of pure devotion. 99% of the people of this world, we will find, belong to this kind of non-devotional aptitude. There are thou-

sands of such pseudo-Sadhus who are prone to deceive the world. The mere donning of a Sadhu's dress does not make one a Sadhu. Sri-mad Bhagavatam has given us the criterion of a Sadhu in the 11th Skandha (Ch. XI. 20-33 ; XI. 26, 34). A Sadhu is one who can cut asunder all the knots of mundane affinities from the minds of a fallen soul with the sword of Transcendental Knowledge. The Supreme Lord says, "You men of the world, beware of pseudo-Sadhus." All that glitters is not gold. There are wolves in the garb of lamb's skin more dangerous than naked wolves. He is the greatest sinner who deceives the world in the guise of a Sadhu. If a lawyer or a judge violates the laws of the Government, his punishment is more severe than that of an ordinary criminal. So he, who commits an offence by being a pseudo-Sadhu, is severely punished by the Lord. The Gaudiya Mission is out to expose the ulterior motive of the pseudo-Sadhus, which is either self-enjoyment or self-annihilation. *The Mission has got a spiritual searchlight with which the bona fide servitor of the Mission can discern a serpent in human form, a wolf in the garb of a lamb's skin, a hydraheaded gorgon in human*

form lurking under the surface of the earth with a grassy plane outside ever ready to swallow up any simple-minded victim that passes by that way. Other examples : A cup of milk and a cup of lime-water, though similar in appearance, are essentially different. A chaste lady and a harlot, though similar in appearance, are essentially different in character. A paddy-plant and a Shama-grass, though similar in appearance, are naturally different. A pot of curd and a pot of condensed lime, though similar in appearance, are virtually different. So, a genuine Sadhu and a pseudo-Sadhu, though similar in appearance, are essentially different. But it is very difficult for an ordinary layman or a woman to distinguish between them. But the Gaudiya Mission comes to rescue the people of this world from this illusory influence of the Deluding Potency of the Lord. The members of the Gaudiya Mission are ready to impart Transcendental Knowledge to one and all without distinction of caste, creed, colour, community, sex or age, so that, with the help of that pure intelligence, they can distinguish truth from falsehood, right from wrong. They are endowed with pure intelligence, the greatest

Gift of God given to one by the Divine Master when one is in touch with the Supreme Lord by the tie of Divine Love. A student, who knows the centre, can draw a circle ; "so a bona fide devotee, who has implicit faith equally on the Lotus Feet of the Sat-Guru as well as on the Lotus Feet of the Supreme Lord, is endowed with the Pure Intelligence with which he is enabled to distinguish truth from falsehood, substance from shadow (Swet. 6. 23). The Supreme Lord says that if any individual, regarded as a Sadhu or a Siddha Mahatma by the people of the world, deviates an inch from the Central Figure of All-Love, All-Beauty, All-Truth and All-Harmony, he is characterized as a pseudo-Sadhu—far from being a Mahatma. The Srimad Bhagavatam, in rejecting the creed of 'Vox populi Vox dei' (voice of the people is Voice of God), asserts that the Voice of God must be predominant all over the world and not the voice of the people which is full of delusion. Just as one drop of cow-urine spoils a big tumbler full of pure milk, so the slightest deviation from the Truth changes the Sat into an Asat, says the Srimad Bhagavatam. Just as a chaste lady never deviates under any cir-

cumstances, even for a second, from her fidelity to her husband to make a compromise between herself and a harlot, so a genuine Sadhu never compromises with one who deviates, even for a single moment, from the Central Figure of All-Love, All-Beauty, All-Truth and All-Harmony. A genuine Sadhu declares that there can be no compromise between light and darkness, between truth and falsehood; but instances are not wanting to show that people are often found to make a compromise between truth and falsehood, between light and darkness. They are known as cheats or advocates of compromise between 'Chetan' and 'Achetan' between 'Sat' and 'Asat', between a chaste lady and a prostitute, between light and darkness. The theory of 'as many tenets, so many paths' is an apt illustration of the above advocacy of compromise between light and darkness or between truth and falsehood. If this cult is true, why not its negative or opposite will be true? Therefore, so many theories are not so many paths. So, positive truth must be distinguished from seeming or apparent truth. The characteristic feature of a Sadhu is to point out the fallacy of the above theories. It does not

depend upon his scholasticism nor on his vast perspective or penetration into the study of the Vedas or sacred literature of the world, nor on his oratory in almost all the languages of the world but upon his 100% loyalty or faithfulness and the whole-time service to the Lotus Feet of the Supreme Lord Shri Krishna and a corresponding detachment from such things or persons that do not concern Krishna or Krishna-Prema. The devotees of the Gaudiya Mission are the strict followers of the Srimad Bhagavatam. The standard of Sat-Gurus or Sadhus are vividly described in the Srimad Bhagavatam in the lives of Prahlad Maharaj, Vidura, Maitreya, Uddhaba and others and that of Asadhus or demons in the lives of Hiranyakashipu, Ravana, Kamsa, Duryodhana etc. The devotees of the Gaudiya Mission are known as Bhakta-Bhagavats preaching and practising in life the Cāntha-Bhagavatam all over the world. They do not budge an inch from the injunctions laid down in the Srimad Bhagavatam which is the only Text Book of authority in the field of Vaishnava literature, philosophy and theology. Sri Chaitanya Mahaprabhu is the Greatest Exponent of this Divine

Book which is the only reliable commentary of the Aphorisms of the Vedanta (Brahma-Sutras), because the compiler of the Brahma-Sutras and the commentator of the Brahma-Sutras in the form of the Srimad Bhagavatam is one and the same person viz., Shri Krishna Dvaipayana Veda-Vyasa, commonly known as Vyasadeva.

ALL GLORY TO SHRI GURU & SHRI GAURANGA.

On Shri Krishna Jayanti

(*Bombay, 26-8-1940*).

Today is the Advent Anniversary of the Supreme Lord Shri Krishna. When the constellation Rohini was in touch with the moon in the month of Bhadra during the dark fortnight, the Supreme Lord manifested Himself—first, in the unalloyed existence of Vosudeva and then in the unalloyed heart of Devaki. Vosudeva represents Suddha Sattva, unalloyed existence, and Vasudeva reveals Himself in every unadulterated soul. When 'the Supreme Lord Vasudeva appeared, out of his Infinite Mercy, on the unalloyed existence of Vosudeva, Vosudeva was intoxicated with joy and imparted this, ecstasy into the unalloyed heart of Devaki and the Supreme Lord appeared in his Majestic Aspect Narayana with four Arms in the prison-house of Kamsa. Kamsa represents Atheism. He is always on the alert to destroy Theism. He sends so many of his

vile coterie of demons and Asuras to nip Theism in the bud. The personification of Atheism is Kamsa while Vasudeva is the personification of Suddha-Sattva and Devaki, of the unadulterated mind. When Suddha-Sattva endows the pure mind with Transcendental Knowledge the Supreme Lord Vasudeva appears in the latter's unalloyed existence. The zodiac of the Supreme Lord Shri Krishna says that the Supreme Lord manifests on the mundane plane when all the constellations are in their ascendance.

When our heart is purified by the association with Sadhus, Vasudeva always manifests His Own Form, Attributes, Pastimes and Realms. He always exists in us but we cannot realize Him simply because we are now deluded by Maya. We are under the Deluding Potency of the Lord which is known as Maya, by which we measure all things. We are now under the influence of this measuring temperament and this world is the world of three dimensions, but Vasudeva and his Object of worship Vasudeva belong from the fourth up to the infinite dimensions. This is not mysticism. The Supreme Lord Shri Krishna manifested Himself as Shri Chaitanya Maha-

prabhu, or Lord Gauranga, some 460 years ago in Nadia, 75 miles north of Calcutta. He came here to teach the people of the world the esoteric meaning of the scriptures, especially of the Srimad Bhagavatam. It is the authoritative commentary of the Aphorisms of the Vedanta, I mean the Brahma-Sutras. Shri Chaitanya Mahaprabhu was the undisputed authoritative Exponent of this only Text Book of Theology, Philosophy and Vaishnava Literature. Shri Krishna takes His Birth on the Astami Tithi in the month of Bhadra every year. It does not mean that He takes His Birth and dies like a mortal. He is not a mortal being (Vide Gita Ch. IX. 11). He appears on the mundane plane in Human Form but entirely Spiritual.

The Supreme Lord manifests Himself in all his Beautiful Form on the mundane plane out of His Infinite Mercy in order to teach the people of the world that all Transcendental Things are beyond the scope and measurement of human intellect. The Supreme Lord is the Object of our worship and His Form is Human, but He is not a mortal being. He is not a product of nature. Those, who are born of their parents, have a human form composed of

flesh, blood, bone, semen, skin, etc., of the five elements and three elements of subtler body, viz., mind, intelligence and perverted ego. But there is the third thing, the Jiva-soul, that dwells inside every being whether human, animal or insect. It is a part and parcel of Paramatma Who is the Immanent Aspect of the Supreme Lord Shri Krishna. So, the word 'Jayanti' (which means the Birthday of the Supreme Lord) only applies to the Supreme Lord Shri Krishna and not to any mortals. It is simply blasphemy to attribute the Qualities of the Supreme Lord to mortal human beings. This is rank blasphemy.* Another blasphemy is to ascribe human qualities to the Lord. This is anthropomorphism. Do not forget that He is the Supreme Lord and that He is the Embodiment of all Transcendental Qualities. He is the Embodiment of Eternal Existence (Sat), Eternal Cognition (Chit) and Eternal Ananda (Bliss). He is the Fountain-head of all His Potencies or His Powers. He is

*The word 'Jayanti' denotes the Birthday of the Supreme Lord Shri Krishna. Shri Krishna's Birthday is the same as Sri Krishna Himself. It is blaspheme for mortals to arrogate to themselves or other mortals that word in relation to their own birthday.

the Nectarine Ocean of all Rasas. He has no equal or superior to Him. He is 'Asamordha.' He is the Absolute Truth, Absolute Intelligence, Absolute Bliss. He reserves the right of not being measured by or exposed to our limited human senses. He is not a product of nature nor is He subject to Maya. He is Mayadhisa—the Lord of Yoga-Maya, Jiva-Maya and Maha-Maya. There are three kinds of Mayas. Yoga-Maya, the internal Exhilarating Enlightening Potency Which assists the Supreme Lord in manifesting His disports in the Transcendental Realm of Vraja in five-fold aspects, namely, Santa, Dasya, Sakhya, Vatsalya and Madhura. It is Yoga-Maya or Chit Potency, One and the Same with Him that manifests the Disports, Pastimes and Love-Games of the Lord in his Blissful Abode ; while this physical world of three dimensions is nothing but the perverted reflection of the spiritual Realm ; so, human life on this mundane plane is nothing but the perverted reflection of the spiritual life on the spiritual plane. There the Jivas, in their unadulterated existence, render confidential loving service to the Loving Aspect of the Lord and reverential service to the Majes-

tic Aspect of the Lord. The Loving Aspect of the Supreme Lord is Shri Krishna Himself in Vraja and the Majestic Aspect of the Lord is Narayana in Vaikuntha. The Jivas, who are the outcome of the Tatastha Potency, cannot remain in their own position and, like the pendulum of a clock, are liable to be attracted by the two Potencies of the Lord, namely, Chit Potency (the Internal Exhilarating Enlightening Potency) and the Perverted Mayik or Deluding Potency of the Lord. 'Tata' means a subtle demarcation between land and water—it cannot keep up its position intact. When it is flooded over, it becomes water, but when water recedes, it becomes land. So, the Tatastha-Jivas, lying in between the Chit Potency and Achit Potency, are liable to be attracted by Chit Potency when the Jiva-soul looks towards the light (Chit Potency) and thus makes the best use of his freedom ; but when he abuses his own freedom, he looks to the Mayik Potency and is enthralled by her three qualities. So, we come to the conclusion that there are two kinds of Jivas—bound and free. Free Jivas are souls who do not forget their real nature—who do not abuse their freedom ingrained in them. This freedom

belongs to Chetana, i. e., the entity that can take the initiative. We are not inanimate beings ; so freedom is ingrained in us and it is the greatest Gift that God has given to Jiva-souls ; so we must not abuse the free-will. As Tatastha Potency, we can make the best use of this Gift when we realize that we can not stand in our own position unless and until we submit ourselves to the Lotus Feet of the Gurudeva Who manifests Himself as Chit-Potency. Fallen souls are those who forget their own self and Godhead and who are enslaved by the three qualities of Maya. This world is the prison-house in which we, fallen souls, are now undergoing penal servitude inasmuch as we have violated the Laws of God and have abused our own free-will. So, we are imprisoned by the Gaoler of this world Who is known as Maha-Maya. In rotating round these fourteen worlds, if we come in contact with a Sat-Guru, an Absolute-realized Soul, and listen to his Transcendental Words and regulate our life according to his dictates, we are enabled to get rid of the clutches of the octopus Maya. So, Satsangh is the only means which will enable us to get rid of the bondage of Maya. Associa-

tion with the Sat-Guru or a Sadhu of superior order, even for a single moment, turns a villain into a saint ; because, the Sat-Gurus always carry with them an influence which can liberate the greatest of sinners and convert them into most pious souls. Just as a search-light can illuminate the whole of the Province, so the Sat-Guru or a genuine Sadhu carry with them a Spiritual search-light which can dispel the age-long gloom of ignorance, doubts, prejudices, scepticism, agnosticism, impersonalism, empiricism and all sorts of 'isms' from our minds. God is there, we are His servants. We all exist as His servants in His Realm, but why do we not realize this truth ? We do not realize it because there is a screen intervening between us and the Supreme Lord. This screen of ignorance or 'Avidya' is withdrawn by the Divine Master. The Lord resides in our unadulterated existence ; as soon as our self-proper is free from all mundane affinities—there the Supreme Lord manifests Himself. The sun always emits rays—always shines, but the rotation of the earth brings darkness and we cannot see the sun, although the sun is existing and shining always. It is a self-efful-

gent luminous thing. The sun does not rise nor does it set. It always exists but a cloud or a shadow falls on our eyes and we cannot see the sun. We are to wait till the rising of the sun at dawn and when this envelope of darkness is withdrawn from the mundane atmosphere then the sun is visible. When the rays of the sun fall on our retina, we visualize the sun. Exactly in the same way there is a cloud of ignorance. We say the cloud has covered the sun. It is a mistake. Clouds cannot cover the sun. The sun is million times bigger than the earth. How can a cloud as big as Bombay Presidency enshroud the sun? So, when the cloud of ignorance, superstition and all sorts of Avidya such as scepticism, agnosticism etc., is removed by the Grace of the Sat-Guru, then it is possible to visualize with our spiritual eyes the Supreme Lord, His Elects and His Realm. He is always there. "No amount of dissertation, oratory, austerity or anything mundane can enable us to visualize the Supreme Lord save and except by single-minded devotion" (Bhag. XI. 14. 20). The knowledge of the soul and the Over-Soul cannot be obtained by the study of the Vedas. The Knowledge of the

Lord is Transcendental. When we acquire Transcendental Knowledge, we are spiritually enlightened. We can always communicate with Him. The Lord is our best Friend, best Guide and best Philosopher. There is none in this world more Kind and Munificent than the Supreme Lord. But it is a matter of deep regret that we do not make any effort to obtain His Mercy. We are striving hard to keep our body and soul together—striving after mundane knowledge for maintaining the physical form which is perishable at any moment. But, my friends, I ask you with all humility, how many years have we spent or are ready to spend for the acquisition of Spiritual knowledge—how many months, how many days, how many hours, nay, how many minutes or seconds have we devoted to the acquisition of this Eternal and Blissful Knowledge, this Prema-Dhana or Divine Love? A man is intelligent when he gets his intelligence from the Divine Master, i. e., from the Lord through the Transparent Medium. "O Arjuna, I am the Bestower of all intelligence; your intelligence is limited and hence worthless (only running after enjoyment of wealth, women, name and fame) but

Pure Intelligence is bestowed upon him who is always in touch with Me, the Supreme Lord" (Vide Gita Ch. X. 10). Just as an electric bulb burns when it is in touch with the power-house, though it may be 10,000 miles away from it, so, if the soul is always in touch with the Supreme Lord by the tie of Divine Love, it is endowed with Pure Intelligence, Pure Bliss and Pure Existence. The Lord is the Embodiment of the Principles of Sat-Chit-Ananda. We are also endowed with Sat-Chit-Ananda in an infinitesimal degree. What a mustard seed is to this world, our soul is to the All-Pervading Over Soul Paramatma ; such a small atomic spiritual particle we have got as soul in this our physical frame. The Lord said, "Every soul dwelling in human, celestial or animal body is a Jiva-Potency and the organs of sense and action are so many instruments to serve Me, the Supreme Lord." Just as a chaste lady renders service to her husband with all her physical and mental instruments, so a Jiva-soul renders unconditional service to the Supreme Lord Shri Krishna by means of his physical and mental organs. We are not the enjoyers but the eternal servants of the Supreme Lord. To

Sarvabhauma Bhattacharya, the then greatest savant of Bengal, Shri Krishna Chaitanya Mahaprabhu said, "I am not a Brahmachari, a Grihastha, a Banachari or a Sannyasi. I am the eternal servant of the servants of the Supreme Lord Who is the Embodiment of the Nectarine Ocean of All-Love." He has given us the true conception of our real nature. Our soul is an Eternal atomic Spiritual Potency of the Lord living in this house, i.e., body, but we are not the house; just as there is a body inside the clothing and we are not the clothing, so inside this physical frame which is gross and inside this mental frame which is subtler than gross body, there is the soul and that is a Potency of the Lord and that Potency has two-fold functions. When that Potency forgets her Lord, she becomes unchaste just as a wife becomes unchaste when she forgets her husband; so exactly when our self misidentifies herself with the physical and mental bodies, the gross and subtler coverings, she forgets herself and lies dormant and mind, the perverted ego, usurping the powers of his real master (soul), begins to lord it over the phenomenal world. We are neither the enjoyers nor the

renouncers of this world. We are the eternal servants of the Supreme Lord. That is our real nature. The Supreme Lord Shri Krishna manifests Himself as Shri Chaitanya Mahaprabhu. In other words, the 'Bachya' manifests Himself as 'Bachaka' (the Holy Name) to teach the people of the world that if they take recourse to the 'Bachaka' (the Holy Name), they will realize the 'Bachya' Who is the Supreme Lord Himself and is One and the Same with the 'Bachaka.' He descends on the mundane plane as 'Bachaka' or Holy Name. The Supreme Lord Shri Krishna descends as Shri Chaitanya Mahaprabhu or the 'Bachaka', and His Doctrine is, therefore, Nama-Sankirtana. He disseminates this Doctrine of Nama-Sankirtana as the Universal Church. In Hindu Temples none but the Hindus are allowed to enter. In Mosques none but the Moslems and in Churches none but the Christians are allowed. But Shri Chaitanya Mahaprabhu has taught us that the Chanting of the Holy Name is the Universal Church in which every being possessing animation, irrespective of caste, creed, colour, community, sex or age, is allowed to join. We can chant the Holy Name, a Tran-

scendental Word, One and the Same with the Supreme Lord Himself. Uttering mundane words is a waste of energy, because, mundane words, emanating from mundane ether, are not one and the same with the things or persons denoted by these words. Water is a mundane word, the name for a liquid thing. If I cry 'water' 'water' for thousands of years continually, water in the river or pond or hydrant will not quench my thirst. So, the vocabularies of the mundane lexicons of this world are useless (of course they serve mundane purpose of the mundane people) and are quite incompetent to give us any knowledge of Transcendence. But Transcendental Words, emanating from the Spiritual Ether, i.e., unalloyed heart of an Absolute-realized soul on the Spiritual Plane, are One and the Same with the Persons or Things denoted by them. The Supreme Lord has taught this undisputed Truth to His followers. Hence, Sharanagati or absolute surrender to the Lotus Feet of the Supreme Lord is the only means of acquiring Transcendental Knowledge regarding the Supreme Lord and His Entourages and Realms. Arjuna has taught us this truth by surrendering himself to Shri

Krishna saying, "O Lord, I am Thy disciple. Thou art my Guru. Teach me what I am to do at this critical moment" (Gita-II. 7). Nothing in the world can purchase the Guru, the Manifestive Potency of Lord. If he is purchased, he ceases to be a Guru. Guru means heavy - heavier than the world. So nothing mundane can conquer or purchase Him. He is One and the Same with the Supreme Lord. He is the Servitor-Krishna. In the 11th Skandha the Supreme Lord says, "O Uddhava, I am the Acharya--the World-Teacher. I manifest Myself to him whom I intend to bless. Do not blaspheme Guru as a mortal" (Bhag XI. 17. 27). So, blessed is he who is endowed with the Causeless Mercy of the Supreme Lord in the form of the Sat-Guru. A Sadhu is no other than the Supreme Lord Himself spreading the Holy Name, His Own Self, in the garb of a Guru Who is not the Enjoyer nor the Proprietor. This is the difference between the Lord and the Guru. Hence, Guru is the Servitor-Lord. In other words, the Lord comes down to the world in order to teach the people of the world the service of His Own Self, as a Guru or Divine Master. A principal does not lose his office if

he goes to the lower class to teach his pupils. Please do not misunderstand me. The Lord teaches us that the Sat-Guru is the Servitor of Krishna because unless Krishna teaches us how to love Him, it is impossible for us to love Him. So, the Serving Aspect of the Lord is called Sat-Guru. Just as the disc of the sun is not the sun but is not separate from the sun, but is the manifestive aspect of the sun, so is the Sat-Guru in relation to the Supreme Lord. Unless the disc emits rays, it is impossible for us to approach the sun directly. So, we cannot approach the Supreme Lord directly unless there is the Transparent Medium through Whom we are enabled to realize the Lord. So, the Supreme Lord Shri Krishna manifests Himself as 'Bachaka', the Holy Name, in the form of Shri Chaitanya Mahaprabhu and He propagates the Holy Name all over the world. He has predicted that the Name of the Lord will be promulgated in every town and village of the world, and His prediction is going to be fulfilled by the spiritual efforts of the Gaudiya Mission.

None but the delegated Spiritual Potency of the Supreme Lord Shri Krishna can dissemi-

nate the Holy Name. It is he who is blessed with the Grace of the Supreme Lord that can propagate the Doctrine of Nama-Sankirtana. Be it remembered that he, who has never been in Vaikuntha, who is not acquainted with all the ins and outs of Vaikuntha, is not eligible to speak anything of Vaikuntha or of Hari ; as for example he who has never been in London cannot speak anything of London. Everyone can pose himself or herself as Guru but everyone can not be a disciple unless he consecrates his all to the Lotus Feet of the Supreme Lord. In India pseudo-Gurus or Sadhus are galore. But Mahaprabhu has emphasized that the Universal Religion of Divine Love must be free from the slightest tinge of dross or alloy. So, He discarded the company of Junior Haridas as a pseudo-Sanyasi. From this we learn that a Brahmachari or a Grihastha or a Sannyasi must lead a pure life. Where there is no classification of society and of stations of life according to the rules and regulations as laid down in the Shastras, there is the hot-bed of chaotic disorder. In India there is the classification of caste-Hindus according to qualification and action. If everyone wants to be a Brahmin

without due qualifications and actions, if everyone tries to be a Kshatriya without a Kingdom to protect, if everyone wants to be a Vaishya without due qualification and action and if everyone wants to be a Sudra or to serve with a slave mentality, then society will be a chaotic theatre of strife and feuds.

In the Gita, Ch. IV. Sl. 13, Lord Krishna says that the system of fourfold caste has been introduced by Him according to qualification and action. Now-a-days, this system is followed more in violation than in observance, hence the degeneration of the nation due to non-observance of Brahmacharya. Those who do not lead the life of a true Brahmachari, fall far below the status of a true householder's life which is meant for procreation of God's children and not children of demoniac character. Now-a-days, there is no Brahmacharya life among the student community. While to crown all, there is the baneful effect of Godless education which leads to strikes between the teacher and the taught.

The Gaudiya Mission is a Visvanath University (University of the Lord of the Universe) where education based on pure theistic

principles is imparted to anyone and everyone irrespective of caste, creed, colour, sex or age, provided he or she is a sincere seeker after the Absolute Truth. When such education is complete, he may either lead a house-hold life or assume the role of the ecclesiastical order and becomes a Sannyasi i.e., a whole-time servant of the Lord and His creations. As a Sannyasi, his duty is to go to every door and awaken every soul by chanting the Holy Name of the Supreme Lord. Who can teach the Scriptures? He who is the whole-time servitor of the Supreme Lord, can preach the Gospel of Truth and not a paid missionary as in vogue at present. A true Sannyasi is a whole-time servant of the Lord. He is not a man with shaved head and red or white cloth on carrying a staff in his hand. All these outward signs are of no avail if he himself is not awakened. A Sannyasi belongs to the highest Ashrama. He visits the houses of the Grihas-thas for begging alms to keep his body and soul together. But if he cannot awaken the Grihas-thas by speaking Hari-topics to them, not by precepts only but by example in his own life, he is doomed to damnation. All the Acharyas

such as Ramanuja, Madhva, Nimbarka, Vishnu-svami were bonafide Sannyasis and did eternal good to the world, whilst the pseudo-Sannyasis are so many clogs to the society, hankering after wealth, woman, fame etc. The Gaudiya Mission has undertaken this onerous task of enlightening the people of the world under the guidance of the Supreme Lord Shri Chaitanya Mahaprabhu Who has manifested Himself as the Supreme Acharya of the Gaudiya Vaishnavas. Radha-Krishna and Chaitanya are combined in One and the Same Being Shri Krishna appeared as Shri Krishna Chaitanya Mahaprabhu with the Divine Love and Glow of Radha, because Shri Krishna appeared on the mundane plane as Shri Chaitanya Mahaprabhu to teach the people of the world as to how to approach the Supreme Lord Shri Krishna and render Him confidential loving service in the five-fold aspects of Santa, Dasya, Sakhya, Vatsalya and Madhura. Radha, the Counter-Whole of the Absolute Person Shri Krishna has got Her Name from Aradhana or confidential loving service. She is, therefore, the highest Servitor of the Supreme Lord and His Most Beloved Serving Consort. So, Shri

Krishna assumed the All-Loving Beautiful aspect of Radha and appeared as Shri Chaitanya Mahaprabhu to teach the world Radha's unbounded love for Krishna. Shri Radha renders service in all five-fold aspects. Shri Krishna Chaitanya is a Combination of Shri Krishna and Shri Radha. He is a Combination of Divine Love and Ecstatic Beauty. Whoever once glanced at Shri Krishna Chaitanya Mahaprabhu was attracted by his soul-charming Beauty and whenever anybody was attracted by His Beauty, he was asked to propagate the Glories of the Holy Name of Hare-Krishna Who is Shri Chaitanya Mahaprabhu Himself, all over the country. Shri Chaitanya Mahaprabhu spread the Holy Name all over India. What is that thing which can render eternal good not only to ourselves but to the whole world ? It is the chanting of the Holy Name of the Supreme Lord Shri Krishna. Shri Chaitanya Mahaprabhu has taught us how to chant the Holy Name. We have got this vocal organ i.e., tongue but we do not know how to make the best use of it. All of us know this truth that one who is deaf is also dumb. Why shall we be like dumb-driven cattle ? Why shall we not listen to

the Transcendental Words issuing from the holy lips of the Sadhus? Why shall we not then preach from door to door what we have already heard and render eternal good to the people of the world? This is the real service of the Supreme Lord. Suppose there are hundreds of men in this room — all asleep. Who can wake them? If somebody is awake, may be a boy or an adult, man or woman, that person can awake everyone of them by calling their names. Hence, an awakened soul can awaken the whole world. 'Arise, awake, get to the World-Teacher and awake one and all' is the *Mantra* of Kathopanishad. Our souls are neither men nor women. We can realize by the Grace of God and Sat-Guru that we are so many souls that dwell in a male or a female figure and that the only Proprietor and Enjoyer of all souls is the Supreme Lord Shri Krishna. In such realization there is no such thing as 'Kama' (self-enjoyment) but only Divine Love for Shri Krishna. Shri Chaitanya Mahaprabhu established this Doctrine of Divine Love all over India and has exhorted us to establish the Kingdom of God on earth. We can conquer the whole world by love and not by force. We are the

immortal children of our benign Father. We are endowed with love. We cannot live without love. It is not a quality to be acquired by sense-experience. It is a divine quality attainable only by the Grace of God. If there is light, there is effulgence. Light is already endowed with the quality of driving away darkness. When Divine Love enkindles the heart, all gloom of ignorance vanishes forthwith. God has given us everything worth desiring for,—though in a small scale. As soon as we are enlightened at the Feet of the Sat-Guru by submitting to him whole-heartedly, our darkness of ignorance is dispelled at once. We do not now realize that the Lord is with and in us and we are embraced by the Lord. But He is Antaryami-Paramatma, the Indwelling Monitor. You are indulging in your mundane senses and because you have forgotten your Lord, you are bound to suffer from the triple afflictions in consequence ; but as soon as you realize that the Supreme Lord dwells in you and in every individual by the Grace of Sat-Guru, there is Peace, eternal Bliss, Harmony, Truth and Love.

He who is protected by the Lord can not be oppressed, though that oppression is considered by him as God's Grace. As for example, Prahlad Maharaj, Pancha Pandavas, Draupadi, Thakur Haridas — all of them were protected by the Lord when they were oppressed by Hiranyakashipu, Duryodhana and the Kazi, respectively. The above Embodiments of endurance and forbearance are lessons for the world to learn and ponder over.

The nature of our body is to enjoy and the nature of our mind is to accept or reject what is pleasurable to him or not. Our mind is a timeserver. What he thinks right at one time, he thinks wrong in the next moment. The mind in childhood is not the same mind as in adolescence ; the mind in middle age is not the same as in youth and it is not the same in old age, and the mind at death-bed is not the same mind as in old age. Do not rely upon this ever vacillating and treacherous mind — it is our bitterest enemy (Gita III. 37 and Bhag. V. 6. 3-5). Now the question is how to conquer the mind ? In order to conquer the mind, we have to do two things: (1) Constant association with the Sadhus or Absolute realized souls

and Chanting the Holy Name under their guidance and (2) Yukta-Vairagya or dissociation from those things or persons that are antagonistic to Krishna or Krishna-Bhakti. In whatever circumstances we may be placed, we must resort to these two things viz., we must always keep company with those who are our eternal benefactors otherwise known as Vaishnavas and serve them whole-heartedly and secondly we are to adjust all things and ourselves in the service of the Lord without any attachment for them. because all persons and things belong to the Supreme Lord Shri Krishna and therefore we have no right to enjoy them. Things and persons must not be enjoyed by the loyal and faithful servitors of the Lord. The Lord is the only Enjoyer or Proprietor of the whole universe — sentient or insentient. Being tiny individuals, we are slaves to our passions. It is not therefore proper to enjoy His property. When we were born we did not bring a single farthing with us, and will not, when we shall depart from this world, take away a single farthing with us. Then who is our wife, parent or child or the owner of our property or wealth? An individual soul appears in flesh as our wife,

child, parent, husband and so forth. They are all His potencies, i. e., Jiva-souls in the garb of a human frame. We should look to them with our spiritual eyes and not with those of our enjoying mood. Please remember this. One is the material eye leading us to bondage and the other is the spiritual eye, which, when opened by the Grace of Shri Gurudeva, will lead us to the Lotus Feet of the Supreme Lord Shri Krishna. The spiritual eye is called the Divine Eye which visualizes Transcendental Entities in the Spiritual Realm. Let us go to the Central Figure of All-Love, Beauty, Truth and Harmony, through the Grace of Shri Gurudeva. Unless and until we get the centre fixed, however correctly we may try to draw, we cannot draw the circle. This is a fact and cannot, therefore, be ignored.

Today is the Advent-Day of the Lord and He will make His appearance if we look to that Central Figure of All-Love, Beauty, Truth and Harmony, if we always do all our actions with an eye to the satisfactions of that Central Figure. But where is the motive? Where is the impulse? The Supreme Lord has told us very clearly that the Teacher, Teaching and the

Taught are One and the Same on the plane of Transcendence where there is no angular defect just as in 360° (degrees). Let us try to look into the inner apartment. There dwells the Hladini Potency of the Lord embraced by the Lord Himself, ever casting Her Graceful Glance upon Her female devotees like '*Dehali Pradip*'.

This human frame is a Temple. The Lord Jesus says, "Know ye that ye are the Temple of God; the Spirit of God dwelleth in you. Do not defile this Temple." This Temple is sacred. We should not pollute this Temple by casting a lustful glance upon things or persons that belong to Shri Krishna. Look with the spiritual eye opened by Sri Gurudeva to the devotees of the Lord and the Holy Images you worship. They will talk to you with their spiritual tongues, will embrace you with all the warmth of love not felt by you before. They seek your love now misplaced to flesh and blood due to Nature. They are not idols. The Gaudiya Mission is a Spiritual Institution imparting Spiritual Knowledge to one and all irrespective of caste, creed, colour, sex or age. Only lend your ears to the Spiritual Guide

which will enable you to visualise things or persons Transcendental. Look to the precious Gift that God has given you — I mean freedom of choice. Don't abuse that freedom. He is our all in all — eternally dwelling in us witnessing all our actions, mundane and spiritual. We devote all our attention to perishable things but we do not devote a single moment to the attainment of Transcendental knowledge. But when death comes, will he spare us a single moment? The Vaishnavas are known as Vishnu-Dutas or Messengers of the Supreme Lord. They come here in order to spread the Holy Name all over the world. Let us always associate with them and look to them as our Eternal Friends, discarding all worthless attempts after perishable things of the world,

“He reasons ill who says that Vaishnavas die

For thou art still living in Sound ;

The Vaishnavas die to live and living try

To spread the Holy Name around.”

—Thakur Bhakti-Vinode.

ALL GLORY TO SHRI GURU & SHRI GAURANGA

On Nandotsav

(*Bombay, 27-8-1940*)

Today is the Festivity of Nanda Maharaj on account of the Advent of the Supreme Lord Sri Krishna in Vraja. The Supreme Lord's Advent is celebrated by Nanda Maharaj in Vrindavana. It is called Gokula-Mahotsava. First of all, we should understand what is Gokula-Mahotsava. Nanda is not a person like ourselves and the Mohotsava which He celebrates on account of His Divine Child's advent in Vraja is not identical with the festival as we hold every year on the Shri Krishna-Jayanti Day. Nanda is the Personification of unalloyed existence in the Blissful Spiritual Realm of Vraja. The Supreme Lord Shri Krishna manifests Himself with all His Attributes, Entourage, Pastimes and Realm in that unalloyed existence of Nanda in Vraja and of Vosudeva as Devaki-nandan in Mathura. We are now deluded

by Maya. So, our knowledge regarding Nanda, Krishna, Vosudeva, Devakinandana, His Realm and Pastimes is enshrouded. Let us unravel the inner meaning of Nandotsava.

The Supreme Lord Shri Krishna is the Embodiment of Sat, Chit and Ananda Principles. The Sat Principle signifies His Eternal Existence—He is All-Being. The Chit Principle indicates that He is All-Intelligence and Ananda Principle manifests that He is All-Bliss. He is, therefore, the Personification of All-Being, Intelligence and Bliss. He is the Lord of all Lords. There is none equal or superior to Him. He is the Prime Cause of all Causes. He is Govinda. He is the Lord of Gokula, the Lord of all our senses, the Lord of the Vedas and the Grazer of all Jiva-Cows. Out of His Sat Potency emanates the Sandhini Potency — the Potency of Expansion. Every person has his or her own existence whether in the mundane or in the spiritual plane. So, the work of the Sandhini Potency emanates from the Sat Potency of the Supreme Lord Shri Krishna. In the Spiritual Realm all beings are eternal. They are so many souls and the souls are immortal, eternally existing and it is

the work of the Sandhini Potency to expand the Eternal Soul in the Spiritual Realm into so many servitor-souls in Vraja. From the Chit Potency of the Lord emanates the Sambit or Cognitive Potency. The Potency which gives us the true knowledge of the Supreme Lord Shri Krishna, true knowledge of His Eternal Realm, true knowledge of this mundane or phenomenal world and the true knowledge of our real existence is known as the Sambit Potency. From the Ananda Potency of the Lord emanates the Hladini Potency or the Delight-Giving Potency known as Shri Radhika. In the Spiritual Realm, the work of the *Exhilarating* Potency is to give delight not only to the Supreme Lord but to all His devotees. The Delight-Giving Potency is always embraced by the Supreme Lord Shri Krishna. So, the existence of the Supreme Lord Shri Krishna, the existence of all His servitors, the existence of the Spiritual Realm, the existence of all His Bowers or Groves where He displays His Spiritual Love-Games, the existence of His Parents, His Lovers, His Comrades, His Servants and every spiritual entity in the Spiritual Realm derive their existence from the

Sandhini Potency of the Supreme Lord Shri Krishna. The Real Knowledge between the Supreme Lord and His servitors emanates from the Sambit Potency and Love, Prema or Ananda is derived from His Hladini Potency. We are emanations of His Jiva or Tatastha Potency. From His Achit Potency (External Mayik Potency) emanates the material world. We are marginally situated. We are on the borderland. We may lean either towards the Chit Potency or towards the Achit Mayik Potency; for, lying in between Chit and Achit Potencies, we are called Tatastha Potency. We have the freedom of choice either to lean towards Chit Potency or towards Achit Potency like the pendulum of a clock. From the Sandhini Potency acting on the Tatastha Plane emanate and expand the Jiva-souls. The Sambit Potency gives us the Knowledge of Brahman and the Hladini Potency gives us Brahmananda. From the Sandhini Potency of the Lord acting on Maya emanates the existence of the cosmic world, of our physical bodies and subtle minds and of all the five elements, viz., ether, fire, water and earth. The Sambit Potency, acting on our physical body and mind,

gives us the knowledge of relationship between our own self and all our friends and relatives, the knowledge between human beings and this world and the knowledge acquired from our academic career. All these are the creations of the Sambit Potency of the Lord. The Delight-Giving Potency of the Lord on the mundane plane gives us sensual pleasures. When we realize by associating with the Absolute-realized souls that we are eternal beings known as Jiva-souls, the Sandhini Potency at once gives us our eternal *locus standi* as spiritual beings — living, moving and having our existence in the Spiritual Realm. The Sambit Potency gives us the knowledge of relationship with the Supreme Lord Shri Krishna in five-fold Rasas, viz., Shanta, Dasya, Sakhya, Vatsalya and Madhura. The Exhilarating Potency gives us Eternal Delight or Bliss as sequel. As soon as we forget this knowledge of relationship, we are at once enthralled by the three qualities of Maya and endowed with double garments, gross and subtle, begin to lord it over the phenomenal world with egotism of 'I-ness' and 'My-ness.'

Nanda Maharaj is the Eternal Father of the Supreme Lord and loves Him as his Divine Child, known as Bala-Gopala, in Vraja. Today we are performing the Festival of Nanda or Gokula-Mahotsava. Vasudeva, the Supreme Lord, manifests Himself in the prison-house of Kamsa where Vasudeva and Devaki were imprisoned. This prison-house represents our body and mind, Vasudeva-Devaki represent Suddha-Sattva now imprisoned by Kamsa—the personification of Atheism. There the Supreme Lord Vasudeva manifested Himself in His Majestic Four-armed Form adorned with Conch, Disk, Mace and Lotus in each Arm. Hence, the Supreme Lord was not born of a mortal woman on the mundane plane. He manifested His Descent as Divine Child in the prison-house before Vasudeva and Devaki who were at once struck with awe and reverence and began to pray thus—“Thou art the Supreme Lord. Thou art Bhagavan. We are glad to have Thy Darshan. Have Mercy on us, O Lord !” (Bhag. X. 3. 13). Are there any parents in this world who worship their newly-born child in this wise ? No. Krishna is not a Historical personage,

nor a mortal being, nor an Allegorical figure. The empiricists imagine that Krishna is an allegorical or historical figure who was born at a particular time and died a natural death. But He is not a thing to be measured by human senses or intellect. He is purely Transcendental. The function of light is to illumine the world enabling us to see things as they are. This is not the case in darkness. When we are enthralled by the three qualities of Maya, the Sambit Potency of the Lord acting on the cosmic plane gives us the knowledge that we are human beings belonging to this world; but really we are not the creations of the cosmic Potency. The creation of the cosmic Potency is the external and internal subtle forms liable to perish. We mis-identify ourselves with this perishable form forgetting that we are eternal. Those, who mis-identify themselves with their mind and body, are known as blunt-headed fools (Bhag. X. 84. 13). They are '*Bharabahis*' like beasts of burden, as opposed to *Saragrahis* or the Realizers of the essential qualities of Transcendental Entities. We should remember we are so many souls dwelling in this human

frame. We are living inside a house but we are not the house and we are to quit this house sooner or later. We know not who we are due to our ignorance of Spiritual Knowledge. We are so many souls, eternal living beings engrossed into this material coil by the law of Karma. But we are eternally related to the Supreme Lord, our Divine Father. So, we are so many Spiritual brothers and not blood-brothers as declared by the empiricist. We are not Mahomedans, Christians, Hindus, Sikhs, or anything belonging to this perishable region. We belong to Vaikuntha, our Eternal Abode. We are immortal sons and daughters of our All-loving Supreme Father. Why shall we forget Him? We are sentient beings. We have got the faculty of cognition, volition and emotion. Why should we not cultivate these faculties under the guidance of Sat-Guru Who knows the Truth? Truth is Truth, whether in the past, present or future and cannot, therefore, be moulded according to our mental speculation. Why should we not be the worshippers of the Absolute Truth? There is no Religion higher than the Absolute Truth.

We are worshippers of the Absolute Truth. Why should we worship falsehood—His Negative Aspect? Why should we deviate an inch from the Absolute Truth Who is Godhead Himself? (Bhag. 1. 1. 1). Nanda Maharaj is the World-Teacher or Jagat-Guru. He has given us this knowledge by His performance of to-day's Festivity viz., Nandotsava or Gokula-Mahotsava. Every person in his or her unalloyed existence is a follower of Nanda in Vraja in Vatsalya Rasa. All unalloyed beings are so many votaries of Nanda and Yasoda in their Vatsalya Rasa in Vraja and the moment this is realized by the Grace of Sat-Guru and the Lord, the Supreme Lord forthwith manifests His Ownself as the Divine Child or Bala-Krishna, with all His Entourage, Realm and Pastimes in the Blissful Region of Vraja. This is the esoteric meaning of Nanda-Mahotsava or Gokula-Mahotsava. We have forgotten this due to our abuse of Freedom given by God. We say Nanda lived and died—Krishna lived and died. Let us try to dive deep into the matter. There are two aspects of everything, one esoteric and the other exoteric, one eternal and another ephemeral. Why should we be

always engaged in exoteric or external aspect of things ? If a servant serves his master faithfully for some time, his master is graciously pleased to entrust him with internal management of the house. We are so many servants of the Lord, and if we render faithful service to Him under the guidance of the Sat-Guru, we will surely be endowed with confidential loving service in His Blissful Realm. We have forgotten all this and we are always dealing with external festivities which have no intrinsic value. This is beating about the bush without hitting upon the right thing. We are steeped in the gloom of ignorance, doubts, superstitions and prejudices. We cannot distinguish our friends and relatives in darkness. But as soon as there is light, we are at once enabled to see our friends and relatives. Our ignorance is here compared to darkness and light to Transcendental Knowledge. As soon as Transcendental Knowledge is imparted to us by our Divine Master, we are enabled to visualize with our spiritual eyes that there is God in Everything and everything exists in God (Gita V. 18). We are now suffering from triple afflictions, viz., Adhyatmic, Adhibhautic and Adhidaivic. Every

person on this mundane plane is bound to suffer from these triple afflictions. The Adhyatmic afflictions are two-fold, bodily and mental. Adhibhautic afflictions are caused by animals, human beings, reptiles, mosquitoes etc. Adhidaivic afflictions are caused by the Devatas or unseen powers, such as earthquake, train-collision, epidemics, Plague, excessive rains, drought, lightning, thunderbolt etc.

In Nandotsava, Nanda is intoxicated with ecstatic delight owing to the Birth of his Divine Child. Everywhere he sees Joy. Joy—nothing but Joy. Why? Because the Fountainhead of All-Being, All-Love, All-Bliss, All-Intelligence appeared before him as his Divine Child. The Child is, therefore, called Nanda-Nandana. Nanda is the veritable eternal unalloyed existence on the Transcendental Blissful Plane of Vraja. Everybody has a name on the mundane plane, has a house to live in, has a function to perform in this world and has a form of his own. But these are changeable and perishable. So, our eternal unalloyed existence i.e., our soul has her eternal name, form, dwelling house and eternal service in the Eternal Blissful Realm of Vraja. When that soul emanating

from the andhini Potency of Shri Baladeva renders eternal loving service to the Supreme Lord Shri Krishna in Vatsalya Rasa or parental affection, he or she is called Nanda (a male) or Yasoda (a female). When that soul renders confidential loving service in consorthood, she is called a Gopee (a female). When that soul renders friendly service in comradeship he is called a Sakha (a male), when that soul renders devotional service in servanthood, that soul is called a Dasa (a male). So every soul has got the eternal name, form, service and eternal dwelling house in Vraja. That eternal existence, that eternal function, that eternal relationship has been pervertedly reflected on the mundane plane. Hence, life here is miserable and perishable : duty here is selfish ; forms and names here are transformable ; relationship is temporary and, hence sorrowful in the end and dwelling house here is destructible (e.g., effect of atom-bomb in the two towns in Japan). We are so many sojourners in this world. From these varied circumstances we come to the conclusion that our human life on the mundane plane is nothing but a perverted reflection of our eternal life on the Eternal Plane. As

souls are not creations of this plane, it is incumbent on us to realize our existence in the Eternal Plane under the guidance of the Sat-Guru. It is very unfortunate that in spite of our vast learning in the University, we have been deprived of this Real Knowledge regarding our real self and Godhead. A University is called a Visnva-Vidyalyaya but all the Vishva-Vidyalyayas have deliberately divorced Vishvanath (Lord of the Universe) from their curriculum. So, the present-day University education is a Godless education, the baneful effect of which has been keenly felt by the authorities thereof. A man, who mis-identifies himself with his mind and body, is under the deluding influence of the three qualities of Maya. Now, it is the Sat-Guru who delivers us from such delusion—who gives us the clue to our eternal life, eternal name, form, quality, service and abode. He is the Giver of Transcendental Light and everyone of us, whether young or old, male or female, have the right to acquire this Light of Transcendental Knowledge. Where there is a will, there is a way. If we are desirous of earning money, we can acquire money. In the same way, if we are determined

to acquire that Transcendental Knowledge, there can be no bar in the acquisition. As sentient beings, we are quite competent and have every right to acquire Knowledge of God, of our real self, eternal service and eternal abode. As soon as there is light, darkness automatically disappears. The Gaudiya Mission has undertaken this most important task of enlightening the people of the world with the Knowledge of Transcendence under the guidance of Shri Chaitanya Mahaprabhu Who is the Supreme Lord Shri Krishna Himself. Shri Krishna appeared as Shri Krishna Chaitanya, the World-Teacher. He is 'Bachya' or the 'Nami' and Shri Chaitanya Mahaprabhu is the 'Bachaka' or the 'Holy Name,' One and the Same with the Bachya Shri Krishna Himself. But in this world 'Bachya' is not identical with 'Bachaka.' In other words, the person himself or herself is not one and the same with his or her name. Food or fire is not one and the same with the things denoted by the terms food and fire. The Supreme Lord Shri Krishna is 'Bachya.' He is Shri Krishna Chaitanya as 'Bachaka.' Hence, Shri Krishna Chaitanya or the Holy Name is the only Redeemer of the people of Kali-Yuga.

Shri chaitanya Mahaprabhu has appeared in our midst to deliver the people of this world by chanting the Holy Name. He is the Embodiment of the Holy Name. He is the Supreme Lord Shri Krishna and Shri Radha, His Consort, combined in One Beautiful Human Form. Shri Krishna is All-Love. Love cannot exist unless there are two eternal entities. Shri Krishna eternally exists and as He is All-Love, the only Object of His Love is Shri Radha, the Highest Servitor, Who renders eternal loving and confidential service to Her Lord, the Supreme Lord Shri Krishna. Radha is derived from the word Aradhana. As She gratifies the Spiritual Senses of Her Lord Shri Krishna, She is represented by the female figure but the Supreme Lord Shri Krishna and Shri Radha are one and the same, because She is the Counterwhole of the Supreme Lord Shri Krishna and, hence She is called the Servitor-Krishna. She is the Hladini or the Delight-Giving Potency of the Lord. Just as moon and moonlight, fire and its burning quality, sun and his luminous disc are inseparably connected—so are the Divine Couple. Shri Krishna cannot be distinguished or set apart from His Exhilarating

Potency Shri Radha. Where there is no Radha, there is no Krishna. No Krishna is to be worshipped without His Counterwhole Shri Radha. He who worships Krishna without His Counterwhole Radha, is a braggart or arrogant. We cannot comprehend anything without its attributes or potency. Every sentient being must have some potency. The Supreme Lord with His Exhilarating Potency appeared as Shri Chaitanya Mahaprabhu in order to preach the Doctrine of Divine Love all over the world. Shri Chaitanya Mahaprabhu is the Combination of the Supreme Lord Shri Krishna inside and Shri Radha's Love and Glow outside. Whoever beholds Shri Chaitanya Mahaprabhu is simply charmed and attracted by His Super-Excellent Matchless Beauty, because the Word Shri Krishna means He Who attracts all beings by His Exquisite Beauty, Love, Harmony, Truth and Deed. The Supreme Lord Shri Krishna attracts the whole world but there is another Entity Who attracts even Shri Krishna and that Entity is Shri Radha Herself Who gives Him Eternal Delight by Her confidential loving service.

So, spiritual pabulum in the shape of Transcendental Knowledge is the only thing necessary for our spiritual progress. We offer food everyday, twice or thrice for our physical improvement; intellectual food for our mental development,—but where is the spiritual food for spiritual upliftment? The Lord says, “You are neither body nor mind. You are a soul—the eternal servant of the servants of Me — the Supreme Lord.” If there is the integer one, add a zero, it becomes 10 and it goes on increasing in value so long as there is the integer. Efface the integer and the zeroes have no value. So, all our activities are of real worth when they are directed to the gratification of the Spiritual Senses of the Supreme Lord Shri Krishna. But when they are not directed to that end, they are all so much labour lost. A doctor prescribes two things for his patients, one is medicine and the other is diet. If the diet is ignored, however strong the medicine is, it is of no avail. If a patient violates the prescribed diet, he will never be cured of his disease. So, chanting the Holy Name without any offence and honouring Mahaprasadam, the remnants of the Dishes of the Supreme Lord and His Associates

are the only Panacea of all world-ills prescribed by the Supreme Doctor Shri Chaitanya Mahaprabhu, the Only Redeemer in Kali-Yuga. Hence He is called Kali-Yuga-Pabana-Avatara.



ALL GLORY TO SHRI GURU & SHRI GAURANGA

On Diksha-Guru, Siksha-Guru & Chaitya-Guru.

(*Bombay, 29-8-1940*)

The Supreme Lord Shri Krishna descends as Shri Krishna Chaitanya Mahaprabhu. There are two co-ordinate Forms of the Holy Name, namely, 'Bachya' and 'Bachaka'.

'Bachya' is the Supreme Lord Shri Krishna Himself and 'Bachaka' is Shri Krishna Chaitanya Mahaprabhu. As Bachya He is One and the Same with Bachaka, and vice versa. So, the Supreme Lord Shri Krishna is One and the Same with the Supreme Lord Shri Krishna Chaitanya Mahaprabhu. Hence, the Supreme Lord Shri Krishna descends as Shri Krishna Chaitanya Mahaprabhu, as the Holy Name or 'Bachaka'. He is the Yuga-Avatar in this Kali-Yuga, the Black age of sin and sorrow, strife and oppression, coercion, jealousy and hypocrisy, hatred and malice, self-sufficiency and pedantry. So, the Holy Name

as 'Bachaka' of the Supreme Lord Shri Krishna, the 'Bachya,' is the Redeemer of the fallen souls of the Kali-Yuga and is more Gracious in this age of discord and disruption than the Supreme Lord Shri Krishna Himself, inasmuch as it is only the liberated souls that are eligible to chant the Holy Name and to render eternal service to the Supreme Lord Shri Krishna as Bachya and Bachaka in His Blissful Realm of Vraja. But those who have not been liberated from the bondage of Maya but are enthralled by Her three qualities are called fallen souls or bound Jivas. The fallen souls cannot chant the Holy Name as 'Bachaka', and are quite unfit to render any service to the Supreme Lord Shri Krishna as 'Bachya.' But if any fallen soul surrenders himself unconditionally and unreservedly to the Lotus Feet of Shri Krishna Chaitanya Mahaprabhu, the Most Gracious Descent of the Supreme Lord Shri Krishna as Bachaka, the Supreme Lord Shri Krishna Chaitanya Mahaprabhu appears before him as Diksha-Guru, Siksha-Guru and Chaitya-Guru, One and the Same with Shri Krishna Chaitanya Himself.

The function of Diksha-Guru as Shri Krishna Chaitanya Mahaprabhu is to initiate the submissive listener with the Holy Name with a grave warning not to commit any offence against the Holy Name or against the Vaishnavas. As the Bestower of the Knowledge of Relationship between the Supreme Lord Shri Krishna and His servitor, the Diksha-Guru is One without a second. He is the greatest of the Vaishnavas of Whom the Vaishnavas are the limbs inseparable from Him.

The function of Siksha-Guru as Shri Krishna Chaitanya Mahaprabhu is to teach him who has been initiated by the Diksha-Guru, the only process, internal and external, of 'Nama-Bhajan' and 'Arhca-Pujan,' respectively, which consists in hearing¹ and chanting the Holy Name and worshipping the Holy Image, avoiding, by all means, all kinds of anarthas or evils that stand in the way of 'Nama-Bhajan' or 'Archa-Pujan.' Siksha-Guru may be one or more than one. He may be the Diksha-Guru Himself. To a bona fide servitor of the Supreme Lord Shri Krishna Chaitanya Mahaprabhu, both Diksha-Guru

and Siksha-Guru are regarded as One and the Same with Him. They are the Manifestive aspects or Potencies of the Supreme Lord Shri Krishna Chaitanya Mahaprabhu. (Chaitanya Charitamrita Adilila Ch. I. Sl. 1)

The function of the Chaitya-Guru is to enable a sincere servitor of Diksha-Guru and Siksha-Guru to remember and realize the Transcendental Words emanating from their Holy Lips and to remember and realize the esoteric meanings of those Transcendental Words or Dynamic Spiritual Sounds known as Mantras, in his heart of hearts, i.e., in his unalloyed existence.

So, the Diksha-Guru, Siksha-Guru and Chaitya-Guru are the self-same Potencies of the Supreme Lord Shri Krishna Chaitanya Mahaprabhu and are, therefore, identical with the Supreme Lord Shri Krishna Himself. The Diksha-Guru and the Siksha-Guru impart Transcendental Knowledge from outside, while the Chaitya-Guru enables the soul to receive, retain and realize from inside the said Teachings and Divine Knowledge. It is the Diksha-Guru and Siksha-Guru Who open our spiritual eyes with the spike of the collyrium

of Transcendental Knowledge with which we visualize or realize the Supreme Lord, His Name, Form, Attributes, Entourage, Pastimes and Realms in the Blissful Region of Vaikuntha or Vraja which represents our unalloyed existence. It is the Chaitya-Guru Who always tries His level best to keep us always awake in our Nama-Bhajan (Chanting and Hearing the Holy Name) or Archan (Worship of the Holy Image) without any offence (Bhag. XI. 29. 6). Unless and until we surrender ourselves completely to the Lotus Feet of the Diksha-Guru and the Siksha-Guru, our Chaitya-Guru or Indwelling Divine Monitor does not or cannot help us in any way in the performance of Nama-Bhajan or worshipful service of the Supreme Lord appeared as His Holy Image. So, Sharanagati or unconditional surrender is the keynote in rendering any service, reverential or confidential, to the Supreme Lord Narayana in Vaikuntha or to the Supreme Lord Shri Krishna in Goloka-Vrindavana, respectively. The Supreme Lord Shri Krishna, the Fountainhead of all His Descents, is Shri Narayana His Majestic Aspect or Vilash Vighraha, in Vaikuntha

All other Descents such as the Ten Avataras, are His (Shri Krishna's) Parts or Parts of Parts. (Bhag. I. 3. 28).



ALL GLORY TO SHRI GURU & SHRI GAURANGA.

Lord Chaitanya and His Teachings.

(*Andhra Association, Calcutta, 22-9-40*).

Mr. President, friends and God-brothers,

I offer my most humble obeisances to the Lotus Feet of my Gurudeva Who has opened my inner spiritual eyes long sealed in the gloom of ignorance with the spike of eye-salve of Transcendental Knowledge. I offer my heartfelt thanks to the members of the Andhra Association and the conveners of this meeting, especially, the President and those gentlemen whom I met the other day. for allowing me an opportunity to render some service to this Association this afternoon.

Before I dilate upon the subject, it would be desirable to give a short sketch of the Divine Career of the Supreme Lord Shri Krishna Chaitanya Mahaprabhu.

যদা যদা হি ধর্মস্তা গ্রানির্ভবতি ভারত ।

অত্ৰাখানমধর্মস্তা তদা ত্বানং সৃজাম্যহম্ ॥

পরিব্রাণায় সাধুনাং বিনাশায় চ হৃদ্যতাম্ ।

ধর্মসংস্থাপনার্থায় সম্ভবামি যুগে যুগে ॥

The Supreme Lord Shri Krishna says (Gita IV. 7-8), "When there is irreligion, when religion is scoffed at or derided, when Sadhus are persecuted and ungodly persons pass themselves off as religious men, when pseudo-religion predominates in the name of Sanatana Dharma or Eternal Religion of Divine Love, then and then only the Supreme Lord Shri Krishna descends Himself or sends His Own Elect to re-establish the Eternal Religion of Divine Love known as Sanatana Dharma and protect the Sadhus or saints from the tyrannical oppression of demons and demonic characters."

When the Supreme Lord Shri Krishna Chaitanya made His Most Auspicious Advent into this world about 450 years ago, the socio-religious condition of the country was very deplorable and unsatisfactory. Men of affluence wasted their wealth in frivolous pursuits such as Dharma, Artha, Kama and Moksha. The so-called Pandits engaged themselves in barren polemic discussions. The ordinary people revelled in gambling,

carousing, merry-making, adultery, slaughter of animals and all sorts of pastimes of a low order. The voice of the people was considered as the Voice of God. The religious cult in vogue was worshipping of sundry gods actuated by selfish motives of stoic abnegation. Out of Infinite Causeless Mercy to fallen souls, the Supreme Lord Shri Krishna appeared as Shri Krishna Chaitanya Mahaprabhu in order to re-establish Sanatana Dharma or the Eternal Religion of Divine Love and remove from the field of religion pseudo-Sadhus and their cults by exposing their ulterior motives to the gaze of the sincere seekers after Truth.

It was on the full moon night in the month of February, 1486 A. D., when there was the lunar eclipse and the people of Bengal began to chant the Name of Shri Hari, that the Supreme Lord Shri Krishna Chaitanya Mahaprabhu appeared in the house of Jagannatha Misra and Sachi Devi in Sridhama Mayapura on the east bank of the Ganges in the district of Nadia, 75 miles north of Calcutta. The crying of the Divine Child never stopped for a moment until the ladies and gentlemen of Sridhama

Mayapur and neighbouring villages, who had assembled at Jagannatha Misra's house to have a Darshana of the Divine Child, began to chant the Holy Name of Shri Hari. In this way the Lord gave an indication that His Mission was to spread all over the world Nama-Samkirtana or Chanting the Holy Name of the Absolute Person Shri Krishna, the Yuga-Dharma or the Universal Church of the Age. So, the Lord is called the "KALIYUGA-PAVANAVATARA" or the Only Redeemer and Saviour in Kali-Yuga, the Black age of sin and sorrow, discord and strife, self-sufficiency and hypocrisy.

We belong to this age of Kali. We should clearly understand what is meant by Kali. Kali means warring discord, self-sufficiency, jealousy, hypocrisy, pride, vanity of high lineage, vanity of immense wealth, pedantry and vain-glory of personal beauty. Those who indulge— (i) in gambling, (ii) in all sorts of intoxicants, (iii) in illegal consorting with women, (iv) in slaughtering of animals and (v) in misusing money in pursuits other than the service of the Supreme Lord Shri Krishna are known as the followers of Kali (Bhag. I. 17. 39-40). It is only the Supreme Lord Shri Krishna

Chaitanya Mahaprabhu Who, in the Role of the Acharya or the World-Teacher, saves and redeems the people of the world from the terrible grip of Kali by means of Nama-Samkirtana, the Yuga-Dharma or the Universal Church.

When the Lord was only a Boy of ten, He mastered all the branches of Sanskrit learning and defeated the Digvijoyi Pandit or the world-champion-scholar named Keshava Kashmiri (Keshava Bhatta of Kashmir). Keshava Kashmiri visited Navadvipa to defeat the Pandits of the city and establish his reputation as the world-champion-scholar. The Pandits of Navadvipa fled on pretext of illness but the Lord Shri Krishna Chaitanya, then a Boy of 14 years only and known to all as Nimai Pandit, met the Digvijoi Pandit on the bank of the Ganges and defeated him in course of a short literary discussion. This discomfiture on the part of the Digvijoyi Pandit was the turning point of his life. With sorrowful heart the Pandit prayed at night to Sarasvati Devi, the goddess of learning. Sarasvati Devi appeared before him and asked him to take absolute shelter at the Lotus Feet of the Supreme Lord Shri Krishna Chaitanya. The next morning

the Digvijoyi became one of the staunch followers of the Lord.

The object of learning is not to be a Digvijoi Pandit ; but to acquire Transcendental Knowledge and render devotional service to the Supreme Lord Shri Krishna. The three R's--reading, writing and arithmetic, if not utilized in the service of the Supreme Lord, are bound to lead to self-aggrandizement and ultimately to self-destruction. The Lord of the Bride of real learning is Shri Krishna Chaitanya Mahaprabhu.

Most of us have certainly realized the baneful effect of the godless education now being imparted in our present-day Universities. Now-a-days, if boys are chastised for doing something wrong, they at once go on strike against the teachers and professors of their respective schools and colleges and even demand apology from their teachers and professors. Is this the relation that should exist between the teacher and the taught in our country ? The answer is, certainly not. It is the result of an education which is Godless, worthless, transient and full of pedantic wranglings.

How many of us in this world have a true knowledge of our real self? Shri Krishna Chaitanya Mahaprabhu has appeared in our midst to give us true knowledge of our real self and of Godhead. The Upanishad (Vrihat Aranyaka IV. 5. 6) says, “আত্মা বা অরে দ্রষ্টব্যঃ শ্রোতব্যো মন্তব্যো নিদিধ্যাসিতব্যঃ” i.e., true knowledge of our real self is the first postulate of real wisdom. We shall not be able to find in India or elsewhere any Institution where pure spiritual education is imparted except the Gaudiya Mission. The Gaudiya Mission is the only Institution where the Transcendental Knowledge of the Lord of the Universe is imparted free of cost to one and all irrespective of caste, creed, colour, community, sex or age. Shri Krishna Chaitanya Mahaprabhu has taught us that everyone must first of all have a true knowledge of his real self, of the Supreme Lord Shri Krishna and of Maya (the Deluding Potency of the Lord) and their inter-relationship.

Some Pashandi Hindus, i.e., Hindus belonging to the anti-devotional school, brought a complaint against the Lord Shri Krishna Chaitanya Mahaprabhu to Chand Kazi (Moulana Sirajuddin), the then Governor of the City of

Navadvipa, that He (Lord Chaitanya) was ruining the Hindu Religion by introducing the new Cult of Nama-Samkirtana. Chand Kazi got enraged and broke the "Khol" (musical instruments) of the samkirtana party and severely chastised them for performing 'KIRTAN', day and night. When this news was brought to the notice of the Lord, He took out a huge *Samkirtana-procession* consisting of all the devotees of Navadvipa with lighted torches in their hands and arrived at the house of Chand Kazi. Chand Kazi got frightened but on being given assurance of safety, he came out and had some discussions with the Lord for a few minutes about the fundamental points in the Quoran. When the Kazi was fully convinced of the truth, beauty and harmony of the Doctrine of the Lord, he joined the banner of Nama-Samkirtana. This conversion of Chand Kazi, the then spiritual preceptor of Hossain Shah, the Nawab of Bengal, who was well-versed in the Quoran spread the Name and Fame of the Lord and He was recognized as the first and foremost Pandit of Bengal.

The Lord Shri Krishna Chaitanya Mahaprabhu spent 24 years of His Divine Career as

an ideal Brahmachari and an ideal Householder after which He renounced the world and accepted Sannyasa from Keshava Bharati of Katwa, a place 24 miles west of Navadvipa.

The Lord Shri Krishna Chaitanya came to Puri and there in the Temple of Jagannatha, He fell into an ecstatic swoon while embracing the Lord Jagannatha. At that time Sarvabhauma Bhattacharya, the greatest Vedantist and savant of the time, was present in the Temple of Jagannatha. He carried the Lord to his house and attended to Him. The discourse held between the Lord and Sarvabhauma Bhattacharya is mentioned in the Chaitanya Charitamrita, Madhya Lila Ch. VI. in which the Lord totally smashed the theory of non-differentiated Monism of the Advaita school of Benares. In a few days Sarvabhauma Bhattacharya was converted into Vaishnavism.

From Puri the Lord proceeded towards the south and met Ray Ramananda, the then Governor of Vidyanagar under the independent king of Orissa named Prataprudra. The discourse that took place between Ray Ramananda and the Supreme Lord Shri Krishna Chaitanya Mahaprabhu near the *Gospada Ghat* at Kovur,

West Godaveri, is the brightest jewel in the field of Vaishnava Literature, Philosophy and Theology. It is mentioned in "Shri Chaitanya Charitamrita", Madhyalila, Chapter VIII.

Thence the Lord proceeded further south and converted all the different sects and creeds into Vaishnavism by His Super-human power of deep penetration and conviction in Shastric lore. Then He returned to Puri and from Puri He went to Benares where He converted Prakasa-nanda Sarasvati, the second self of Sankara-charya and the leader of 60.000 Sannyasis, into Vaishnavism.

Then the Lord sent His two Lieutenants Shri Rupa and Shri Sanatana to Vrindavana and Mathura to explore the hidden Sportive Places of the Supreme Lord Shri Krishna and to write Theological codes and Treatises on the Cult of Pure Bhakti.

The Supreme Lord Shri Krishna Chaitanya spent the last 18 years of His Divine Career at Puri in tasting the *Love-in-separation* for Shri Krishna as tasted by Shri Radha, the Consort of Lord Krishna, in the company of Ray Ramanda and Shri Svarupa Damodara, the two

illustrious adepts in the Love-Games of the Divine Couple of Vraja.

The Matchless Beauty of and the Doctrine of Divine Love through Nama-Sankirtan as preached by the Supreme Lord Shri Krishna Chaitanya attracted all the people of the world. Shri Krishna Chaitanya Mahaprabhu is the Eternal Combined Manifestation of Shri Radhika and Shri Krishna in One Body entirely Spiritual. He is Krishna inside enveloped by the Golden Glow of Shri Radha's Body and Her Separation-in-Love for Shri Krishna outside. Shri Radha, the Predominated Counter-whole of the Absolute Person Shri Krishna, is the Divine Embodiment of Mahabhava, the highest pitch or culmination of Divine Love. Separation-in-Love for Shri Krishna is the characteristic feature of Her inner Nature. Shri Krishna Chaitanya Mahaprabhu, displaying the Role of Shri Radha, is found deeply absorbed in Shri Radha's Separation-in-Love for Shri Krishna. In the Role of Shri Radha, the Lord Shri Krishna Chaitanya tastes Her Love for Shri Krishna.

The Teachings of the Supreme Lord Shri Krishna Chaitanya are based on our unadul-

terated self, *Chetana-Shakti* and not Achetana i.e., the inert gross and subtle matter. This should be carefully understood and should never be lost sight of. We are now enwrapped by two garments, viz., the physical body which we have got from our parents, composed of ether, air, fire, water and earth; inside this gross physical body, there is the subtle body composed of mind, intelligence and perverted ego. These eight elements are products of nature bereft of animation or self-consciousness. But there is a third thing which is a self-conscious entity called the Jiva-soul. The Jiva-soul is 'Chetana' or that can take the initiative. We are so many Jiva-souls dwelling inside these garments of gross and subtle bodies. The Jiva-soul is now lying dormant. The Kathopanishad (1. 3. 14) says, "উত্তীৰ্ণত, জাগ্রত. প্রাপ্য বরান্ নিবোধত" "O Jivas ! arise, awake, go to the Sat-Guru and acquire Transcendental Knowledge and impart this Knowledge to one and all."

The Supreme Lord Shri Krishna Chaitanya Mahaprabhu has appeared in this world to awaken our dormant soul. At the present moment, i.e., in our present conditioned state,

our mind predominates and not the soul. The mind is a subtle emanation that has usurped the faculty of our soul and lords it over this phenomenal world by means of its ten senses viz., five organs of sense and five organs of action. The mind is a usurper and, therefore, the bitterest enemy of mankind (Gita Ch. III. 37). Shri Krishna Chaitanya Mahaprabhu has taught us how to control this bitterest enemy of mankind viz., the mind. It is said in the Gita (Ch. VI. 34),—

“চঞ্চলং হি মনঃ কৃষ্ণ প্রমাথি বলবদৃঢ়ম্ ।

তস্তাহং নিগ্রহং মত্তে বায়োরিব সুদুষ্করম্ ॥”

It is very difficult to control the powerful mind which is fickle and fidgety at every moment. For this reason we do not like to hear and after hearing cannot remember the Transcendental Words of Sadhus or Absolute-realized souls. Just as the hand, when shaken violently, cannot grasp or hold anything, so in the present fickle state of the mind, it cannot grasp or retain the real import of the Teachings of the Supreme Lord Shri Krishna Chaitanya Mahaprabhu. Often-times the mind is led astray by sight, smell, sound,

taste, touch and other senses. So, though the mind is the proprietor of the senses, it has become a slave to passions by indulging in enjoying sense-percepts with its enjoying mood. It does not know that the sense-percepts or properties of the five elements are the objects of enjoyment of the Supreme Lord Shri Krishna, the Only Proprietor and Lord of the Universe, sentient and insentient.

In our present illusioned state, we have completely misidentified ourselves with our body and mind. If the question is put, "Who are you?" I at once reply, "I am this body; my name is so and so and I belong to such and such country or continent etc." It is the height of ignorance or foolishness to misidentify spirit with matter. Shri Krishna Chaitanya Mahaprabhu has disillusioned and redeemed us from this common error of misidentification of spirit and matter otherwise known as "Chit-Jada-Samanwaya-Vada" now in vogue all over the country. We are neither the body nor the mind but we are the individual soul apart from body and mind, the soul which is the eternal servant of the Servants of the Supreme Lord Shri Krishna. Shri Krishna Chaitanya Maha-

prabhu has taught us how to realize our real self through Nama-Samkirtan—the Universal Church, in which all beings, sentient and insentient, are allowed to join or enter.

The Supreme Lord Shri Krishna Chaitanya Mahaprabhu has given us eight Slokas known as Sikshastakam. This Sikshastakam is mentioned in the Antya-Lila, Ch. XX. of Shri Chaitanya Charitamrita. The first Sloka of the Sikshastakam gives us the characteristic features of Nama-Samkirtana or Chanting of the Holy Name of Shri Krishna,—

“চেতোদর্পণমার্জনং ভবমহাদাবাগ্নিনির্বাপণং
শ্রেয়ঃকৈরব-চন্দ্রিকাবিতরণং বিদ্যাবধুজীবনম্।
আনন্দানুধিবর্দ্ধনং প্রতিপদং পূর্ণামৃতাস্বাদনং
সর্ববান্ধবপনং পরং বিজয়তে শ্রীকৃষ্ণসঙ্কীৰ্ত্তনম্ ॥”

(Ch. Ch. Antya XX. 12)

“May Shri Krishna-Kirtana or the Chanting of the Holy Name of Shri Krishna be glorified. The Chanting of the Holy Name removes all the dirt from the mirror of our hearts, extinguishes the fire of triple afflictions, sheds beneficial influence for the eternal good of the chanter in the same way as the moon sheds

beneficial rays on the lily, is the very Life of the Bride of real learning, swells the ocean of ecstatic Bliss, gives the full taste of pure nectar at every utterance and bathes i.e., purifies and refreshes the whole self including body and mind in Divine Bliss."

Nama-Samkirtana is the highest and the most cogent panacea of world-disease in this Kali-Yuga. Nama-Samkirtana, not only destroys all evils, but also creates all kinds of bliss and rapturous love in Shri Krishna. Nama-Samkirtana generates all kinds of Bhakti and purifies the heart from all worldly affinities and afflictions. Therefore, the Holy Name should be chanted at meals, in bed, here, there and everywhere. Nama-Samkirtana is not restricted to any particular time, place or person. Nama-Samkirtana is Omnipotent, Omniscient and Omnipresent. Nama-Samkirtana is One and the Same with the Absolute Person Shri Krishna.

The only means to awaken a man sleeping in a closed room is to make some sounds. The soul is now sleeping inside two prison houses—the body and the mind. The sound of the mundane ether cannot awaken the soul. The soul will awake only when the Transcendental

Sound or the Holy Name of Shri Krishna will enter his ears emanating from the Holy Lips of the Absolute-realised souls otherwise known as Shri Guru and Vaishnav.

We should clearly understand the distinction between the Holy Name and mundane sound. The Holy Name is the Transcendental Sound and must, on no account, be misidentified or confounded with the mundane sound. The mundane sound is quite distinct and separate from the thing or person denoted by the sound or name. As for example, if one utters the mundane sound 'food' for thousands of years, the mere utterance of the word will not satisfy his hunger. Similarly, if one utters the mundane sound 'fire' for thousands of years, the mere utterance of the word will not burn his tongue. Hence mundane sound or name is not one and the same with the thing or person denoted by the sound or name. In other words, the names of the persons or things of this world are not the persons and things denoted by those names. But it is the spiritual truth that the Transcendental Sound or the Holy Name of the Supreme Lord i.e., the 'Bachaka,' is One and the Same with the Supreme Lord

Himself—the 'Bachya'. “অভিন্নহানামনামিনোঃ” This Spiritual truth can only be understood by Self-surrender and submissive listening to the Transcendental words of the Sat-Guru.

The knowledge that is imparted in our Universities is *Aparavidya* or empiric knowledge. But the Transcendental Knowledge that descends through the Amnaya is known as *Paravidya*, better known as *Brahmavidya*. Our Scriptures viz., the Vedas, Srimad Bhagavatam, the Gita, etc., deal with *Paravidya* and not with *Aparavidya* or bread-study. *Paravidya* or *Brahmavidya* or Transcendental Knowledge enables us to do away with ignorance of our real self, of the real nature of Godhead, of the real nature of Maya and of the real nature of their inter-relationship—ignorance due to our forgetfulness of the Lotus Feet of the Supreme Lord Shri Krishna. We spend the major portion of our life in acquiring mundane knowledge, to become Masters and Doctors of Arts and Science, as a result of which we can be compared to beasts of burden constantly bearing the burden of this world full of troubles and tribulations, miseries and afflictions, the dire effect of

forgetfulness of Godhead and abuse of freedom graciously bestowed upon us by His Divinity. But it is deeply to be regretted that we do not spend a single moment in acquiring Transcendental Knowledge or Brahmavidya to get rid of Maya.

The Supreme Lord Shri Krishna Chaitanya has descended to teach us Transcendental Knowledge. The Supreme Lord says, "O Jivas, if you wish to be endowed with Transcendental Knowledge, go to the Sat-Guru and acquire that Knowledge by rendering Him confidential loving service" (Bhag. VII. 7.30 & X. 80. 34). That is the only means of acquiring Transcendental Knowledge. The three things indispensably necessary to acquire Transcendental Knowledge are, (1) Submissive spirit, (2) honest enquiry after Truth and (3) confidential loving service to the Sat-Guru. (Gita Ch. IV.34.)

We should first of all realize in our heart of hearts what is Sabda-Brahma or the Holy Name as distinguished from sabda-samanya. We should not confound Sabda-Brahma with the mundane nomenclatures. The name, body and soul of a person of

this mundane plane are quite different from one another. In other words, our body, name and self are not identical with one another because everything is perishable on earth except soul which is immortal. But the Body, the Self and the Name of the Supreme Lord are One and the Same. The Sabda-Brahma or the Holy Name is One and the Same with the Absolute Personality or Shri Krishna, the Supreme Lord Himself. Shri Krishna Chaitanya Mahaprabhu has taught this fundamental principle to His faithful followers. If this is understood, everything relating to the Spiritual Realm, Entities and Entourages is also understood.

Let us see what is 'sabda-samanya' or mundane sound. In every town and village, we find something similar to Nama-Samkirtana going on for days and nights, for months and years. But what is the result? By closely scrutinizing we find that the participators in those Nama-Samkirtanas are not chanting the Holy Name or Transcendental Sound—One and the Same with the Supreme Lord Shri Krishna but are merely uttering sabda-samanya or mundane sounds with the result that they

become hunters after name, fame, wealth and women, frequenters of bad houses and perpetrators of all kinds of vices and offences, perjuries and injuries. They are committing Namaparadha or grave offence against the Holy Name. If we enquire into its cause, we find that pseudo-Gurus or hypocrites, who have not understood the esoteric significance of the Holy Name, are, in the garb of Sadhus, doing the greatest harm to foolish people by initiating them with Namaparadha ; not to speak of Namabhasa which is free from ten offences. Those people have not sat for years together at the Lotus Feet of the Sat-Guru to learn the distinction between Sabda-Brahma and sabda-samanya. So, we should always beware of the pseudo-Guru and their followers who commit Namaparadha (offence against the Holy Name) by confounding the Transcendental Holy Name with the mundane sound which cannot liberate a fallen soul from the bondage of Maya.

The Supreme Lord Shri Krishna Chaitanya Mahaprabhu told one of His devout followers named Subuddhi Roy -that a single utterance or Semblance of the Holy Name known

as *Namabhasa* of the Supreme Lord Shri Krishna removes all kinds of sins and offences committed in this or previous births. A person who has once heard or uttered the Holy Name, or Semblance of the Holy Name will not any more hanker after name, fame, wealth or women due to the Delight-giving nature of Holy Name. The person who hankers after name, fame, wealth or women has not yet heard the Glories of the Holy Name from the Holy Lips of the Sat-Guru after having surrendered his all in all to His Lotus Feet.

Sound is the property of ether and this mundane ether brings forth mundane sound. A sound transmitted from America comes in an instant to this Continent a distance of 10,000 miles through an instrument known as Radio. If mundane sound can be transmitted here from America, why not the Transcendental Sound, emanating from *Parabyoma* or Spiritual Ether, be transmitted to the unadulterated soul of a Jiva who is always in touch with the Lotus Feet of the Supreme Lord? The greatest Gift to mankind by the Supreme Lord Shri Chaitanya Mahaprabhu is the Holy Name Which automatically flows

from the heart of an Absolute-realized soul who is constantly in touch with the Lotus Feet of the Supreme Lord. Just as the electric bulb gives light so long as it is connected with the power-house through an instrument called switch, in the same manner, so long as our soul is in touch with the Lotus Feet of the Supreme Lord, the Transcendental Sound will reverberate in our unalloyed existence and manifest Himself or dance as the Holy Name on the tip of our spiritual tongue. The bulb, when disconnected from the power-house, gives no light despite repeated pushing the switch. So, also, when the soul is disjoined or dislocated from the Lotus Feet of the Supreme Lord, she lies dormant, i.e., cannot hear or chant the Holy Name. In this dislocated state, utterance of the Holy Name or 'Rama-Nama' with the physical tongue is quite ineffectual and is therefore, an offence against the Holy Name known as Namaparadha.

Now, Shri Krishna Chaitanya Mahaprabhu has taught us how to unite our real self with the Lotus Feet of the Supreme Lord. The only proper means, the Lord says, is chanting the Holy Name under the guidance

of the Sat-Guru—the Divine Master. The Sat-Guru confers on us the eligibility to hear and chant the Holy Name by setting up the connection or link between our real self and the Lotus Feet of the Supreme Lord Shri Krishna. The Sat-Guru is the Manifestive Aspect of the Supreme Lord just as the disc to the Sun. He is the Transparent Medium through whom we visualize the Supreme Lord. The Sat-Guru is not a mortal being and a mortal being cannot be a Sat-Guru. “To attribute mundane qualities to the Transcendental Sat-Guru the Bestower of the Lamp of Transcendental Knowledge is the gravest offence and utterly disqualifies the offender from listening to the Transcendental Sound or chanting the Holy Name of Shri Krishna like Elephant-bath” (Bhag VII. 15. 26). The Supreme Lord says in the Srimad Bhagavatam—

“আচার্য্যঃ মাং বিজানীয়ান্নাবমন্যেত কহিঁচিৎ।

ন মর্ত্যবুদ্ধাস্থ্যেত সৰ্বদেবময়োপুরুঃ ॥”

(Bhag. XI. 17. 27)

“Know the Acharya to be My Best-beloved. He is My Chief-Potency, One and the Same with Me. I descend as the Acharya in order

to redeem the people of the world by imparting real knowledge of the self, of the Supreme Lord i.e., Myself, of Krishna-Prema—the summum bonum of human life and of My Maya—the Deluding Potency. Do not disparage, villify or slander Him (Acharya) as a mortal. He pervades all the gods. “Spiritual Preceptor is fully displayed by the Divine Career of the Supreme Lord Shri Krishna Chaitanya.

Shri Krishna Chaitanya Mahaprabhu tells us that we are the souls now dwelling in this tabernacle of flesh, bones and blood. Just as we are inside the house, but we are not the house itself, so our souls dwell inside this tabernacle of flesh, blood and bones but are quite distinct and separate from it. When the soul turns his back towards Transcendental Light or Sat-Guru, through Whom only can the Supreme Lord be visualized and realized, he comes face to face with the Deluding Potency Maya and, desiring to enjoy her, which is an offence, falls under her terrible clutches thus becoming a bound soul.

The bound souls misidentify themselves with the body and the mind and try to lord

it over this phenomenal world. They consider themselves to be the proprietors and enjoyers of this world and they think that they can do whatever they like. All their vain glory, pride and egotism of high lineage, immense wealth, vast scholarship or matchless personal beauty are reduced to ashes at the burning ghat at the end of their mundane span of life. The body, when burnt, is reduced to ashes; when buried underneath the surface of the earth, is reduced to insects and when devoured by tigers and crocodiles, is reduced to excreta. So, the Supreme Lord Shri Krishna Chaitanya Mahaprabhu has taught us that we should not brag of mundane qualifications transient or ephemeral acquisitions viz., wealth or learning.

When, instead of enjoying this world, the soul begins to submissively listen to the Transcendental Words of the Sat-Guru, he realizes that he is a soul immortal and not the physical body or subtle mind which are the products of nature, that this world is the prison-house for correcting fallen souls who have forgotten the Lord, that it belongs to Him and that it is his duty to render

confidential loving service to the Supreme Lord of Ail-Love, Beauty, Truth and Harmony. With this full knowledge of relationship, he begins to worship the Supreme Lord. Such a soul is known as a liberated soul fully eligible to chant the Holy Name of Shri Krishna. “অগ্নি যুক্তকুলৈরুপাশ্রমানং হরিনাম”—(Srila Rupa Goswami Prabhu's Namastaka, Sl. 1.)

Just as a chaste lady renders service to her husband by means of her physical and mental apparatuses, so also the soul, a tiny potency of the Supreme Lord, in order to remain chaste, must devote all her energy—physical, mental, moral and spiritual, to the service of the Supreme Lord, Shri Krishna. “When all the energy of a Jiva-soul is directed to the gratification, of the Spiritual Senses of the Supreme Lord Shri Krishna, Who is the Only Enjoyer without a second, he is liberated from his earthly bondage and becomes entirely Spiritual and is therefore fit for the attainment of My eternal Companionship.”—so says the Supreme Lord (Bhag. XI. 29. 34). The Supreme Lord is not an Impersonal Being. The true devotee is not an worshipper of imper-

sonalism, nor of salvation or elevation. He believes that Godhead is a Supreme Person and has His Eternal Transcendental Name, Forms, Attributes, Entourage, Realm and Pastimes.

In short, the soul is '*Baddha*' or bound when he turns his back to the Light of Transcendental Knowledge or the Sat-Guru, through Whom the Supreme Lord Shri Krishna is visualized and realized, and '*Mukta*' or liberated when he looks towards Him and renders all sorts of loving services with his body, mind and soul at all times and under all circumstances.

Shri Krishna Chaitanya Mahaprabhu has analysed and given us the five different stages of the soul from the lowest to the highest. Firstly, there is the '*Achhadita Chetana*' or the enshrouded condition of the soul. For example, trees, stones, creepers have life but their faculty of perception is enshrouded. That trees and stones have life is now believed by modern scientists as a result of Dr. Bose's discovery. The sage Gautama cursed his wife *Ahalya*, who had unknowingly committed adultery with Indra in the guise of Gautama, her husband to be turned into stone. When she prayed for her redemption, Gautama said that she would

regain her self-consciousness or animation (*Chetana*) when the Supreme Lord Shri Ramachandra would touch her body with His Lotus Feet and she actually regained her self-consciousness when she was touched by the Lotus Feet of Shri Ramachandra.

Secondly, there is the '*Samkuchita Chetana*' or shrunken animation of the soul. For example, birds, beasts, fish, reptiles etc., that can move from one place to another which is impossible for trees and stones.

Thirdly, there is the '*Mukulita Chetana*' or the budding condition of animation of the soul which has been subdivided into three classes. These are human beings viz., (i) atheists without any morality belong to the lowest order; (ii) atheists with some morality belong to a little higher category; (iii) a little higher than these are men with moral stamina who believe in the existence of God, but their God is a god of their own mental creation. They are moralists and do not violate the laws of ethics enjoined upon them. But their God has no free will nor can take any initiative. He only dispenses

justice i.e., rewards or punishes people according to their pious or vicious deeds.

Fourthly, there is the '*Bikachita Chetana*' or partially blossomed animation of the soul. They are believers in the personality of God-head. They believe that the Supreme Lord has Eternal Name, Form, Attributes, Entourage, Realm and Pastimes. They believe that the Supreme Lord or the Absolute Personality is Adhokshaja, i.e., He has reserved the right of not being measured or known by the senses of conditioned Jiva-souls. They are Suddha Bhaktas and believe that Adhokshaja Bhagavana can be known and served only by means of Suddha Bhakti or unalloyed devotion. Theism begins from this stage.

Lastly, there is the '*Purnabikachita Chetana*' or full-blown animation of the soul. This is the highest stage and to this category belong the Mahabhagavatas. They are Sat-Gurus or World-Teachers. They visualize the existence of the Absolute Personality Shri Krishna in every entity and every entity in the Absolute Personality Shri Krishna. "Svayambhu, Sambhu, Narada, Kapila, Manu, the four Kumaras (Sanaka, Sanandana, Sanatana and

Sanatkumara), Janaka, Bhisma, Bali, Sukadeva, Prahlada and Yama are Mahabhagavatas of the highest order" (Bhag. VI. 3. 20). The four Acharyas, viz, Ramanuja, Madhva, Vishnusvami and Nimbarka are Mahabhagavatas. The Lord of all Mahabhagavatas is the Supreme Lord Shri Krishna Who has appeared on the mundane plane as Shri Krishna Chaitanya Mahaprabhu or the Holy Name.

“নামরূপে কলিকালে কৃষ্ণ-অবতার ।

নাম হৈতে হয় সর্বজগৎ-নিস্তার ॥

নাম বিনা কলিকালে নাহি আর ধর্ম ।

সর্বমন্ত্রমার নাম,—এই শাস্ত্র-মর্ম ॥”

The Supreme Lord Shri Krishna appeared on the mundane plane as the Holy Name. The Supreme Lord Shri Krishna Chaitanya Mahaprabhu has predicted that His Name will be spread all over the world, in all towns villages, creek and corner and this is now going to be fulfilled by the Gaudiya Mission. The Holy Name can be chanted at all times and under all circumstances. There is no restriction as to time, place or person. The Holy Name embraces all irrespective of caste, creed, colour,

community, sex or age. This is known as the Universal Church of Nama-Samkirtana and the Supreme Lord Shri Krishna Chaitanya Mahaprabhu is the Promulgator of this Universal Church. Everyone can join the Banner of Nama-Samkirtana—be he a Hindu, a Mahomedan, a Christian, a Buddhist or a Jain or anyone on the face of the globe.

The Holy Name has been endowed with all the Potency of the Supreme Lord. The Holy Name gives the chanter ecstatic delight. The Holy Name can be chanted at all times under all circumstances. We are entitled to chant the Holy Name when we are liberated from the bondage of Maya. He who chants the Holy Name is not only blessed but those who listen to the Holy Name are also blessed. So, the Holy Name is twice blessed—it blesses those who chant and those who hear. But it is a matter of great regret that we have forgotten Nama-Samkirtana or Chanting the Holy Name which is otherwise known as the Yuga-Dharma.

Our tongue is now embittered by the bile of nescience or ignorance and utters words which are of no good to ourselves or to

those who may hear them. In bilious disorder, sugar-candy tastes bitter but the remedy prescribed by the physician is sugar-candy. The more the sugar-candy is tasted, the more the bilious disorder disappears and the sugar-candy tastes sweet. So, our tongue or mind is now embittered by the bile of ignorance of our real self, ignorance of the real Nature of the Absolute Person Shri Krishna, ignorance of the real nature of Maya, the Deluding Potency, and ignorance of the real nature of their inter-relationship. When that ignorance is removed with the spike of the eye-salve of Transcendental Knowledge by the Sat-Guru, then only can we chant the Holy Name without offence. That is the real process of chanting the Holy Name. If this process is not followed, Nama-paradha or offence against the Holy Name is bound to occur. Namaparadha-Kirtan, if continued for thousands of years will do no good either to the chanters or to the world (Vide. Ch. Ch. Adi, Chap. VIII. 16). If anybody heartily says, "O Krishna, I am wholly Thine" the Supreme Lord Shri Krishna at once delivers him from the Yoke of Maya. (Vide. Ch. Ch. Madhya, XXII. 33.)

ALL GLORY TO SHRI GURU & SHRI GAURANGA.

Shri Krishna Jayanti

(Madras, 8-9-1947)

Shri Krishna is the God of all Gods. He is the Supreme Lord. There is no God equal or superior to Him. He is the Embodiment of all-Existence, Intelligence, Knowledge and Bliss or Eternal Peace. He is 'Anadi'—Beginningless, yet He is the Beginning of all. He is 'Govinda'—the Preserver of 'Brahmins', the Akinchana-Bhaktas' and the cows. He is the Lord of all our senses. All Manifestations or Descents emanate from Him. He is the Fountainhead from whom emanates the Brahman—Impersonal, Attributeless, Formless, Effulgent Aspect of the Supreme Lord. Paramatma is His Immanent Aspect. When Paramatma (Karanodakosayi Vishnu) casts His glance upon Chit-Shakti or Yoga-Maya, the Spiritual Realms of Vaikuntha, Vrindavana-Goloka etc., emanate. When Paramatma casts His glance on Maha-Maya or the material Cause, body, mind and eleven

senses, the universe or the fourteen worlds emanate and when He casts His glance on Tatastha Jiva-Potency, the Jiva-souls emanate. Paramatma is the Lord of both Jiva-Maya and Guna-Maya. Hence, He is called Mayadhisha.

Shri Krishna says to Uddhava (Bhag. XI. Ch. 13. Sl. 16), "O Uddhava, among the most subtle of things I am the infinitesimal small atomic part known as Jiva and among the most formidable, I am the mind". (Bhag. XI. 16. 11). But why do we not realize Krishna if we are His part and parcel ? The reason is we have forgotten Him. Shri Krishna has given us the greatest gift, i.e., freedom of will or independence. But independence does not mean that we are free from all foreign yokes. Independence means, according to Srimad Bhagavatam, complete dependence on the Supreme Lord Shri Krishna, the God of all Love, Beauty, Truth and Harmony. Absolute reliance on the Supreme Lord is independence. We have the power either to abuse or to make the best use of our free will. Because we have forgotten Shri Krishna and abused our free will, we are entrapped in the meshes of the octopus Maya.

But Maya disappears as soon as we look for the Grace of the Supreme Lord Shri Krishna. We are to submit ourselves to the Lotus Feet of the Supreme Lord Shri Krishna. The Lord says in the Gita (Ch. XVIII. Sl. 66), "O Arjuna, it is your duty to surrender unconditionally, unreservedly and absolutely to Me and Me alone, and My duty is to protect you by delivering you from all sorts of sorrows and sins ; therefore, grieve not". So, on complete surrender at His Lotus Feet, the Supreme Lord will appear before us as Shri Gurudeva. As Diksha-Guru He initiates us with the Divine Mantra. As Siksha-Guru, He teaches us how to perform Nama-Bhajan or Archan. As Chaitya-Guru, He teaches us how to follow in the footsteps of Diksha-Guru and Siksha-Guru, One and the Same with the Supreme Lord Shri Chaitanya Mahaprabhu (Ch. Ch. Adi, Ch. I. Sl. 1).

Father cannot be two and the Supreme Lord Shri Krishna is our Supreme Father—the Common Lord of all. When we have absolute belief and implicit faith in Shri Krishna—the One Common Father—the One Common Lord of all beings, sentient and insentient, there

cannot be any quarrel or any warfare amongst us. But when we forget our Benign Eternal Father, whether we are Hindus, Mahomedans or Christians, quarrels and wars must arise "He, who does not worship such an All-Merciful Father, is a profaner and is doomed to bitter afflictions in every birth."

In Srimad Bhagavatam it is stated that Parikshit Maharaj gave Kali (personification of abject worldliness) five places for his residence, viz., (1) gambling, (2) intoxicants, (3) consorting with woman other than married wife, (4) killing of animals and (5) abuse of money in frivolous pursuits.

Now, who is the Kali-Yuga-Pavana-Avata? He is the Lord Shri Chaitanya Deva. He is the Lord Shri Krishna Himself. But His Complexion is Golden. Krishna has appeared with the Golden Hue of Sri Radhika and Her unbounded Love for Shri Krishna. Sri Radhika, intoxicated with separation in love for Krishna, says, "Where is my Krishna? My heart aches at the separation of my Lord Krishna" (Ch. Ch. Madhya II. 15-16). The Supreme Lord Shri Krishna Chaitanya Mahaprabhu is the World-Teacher. He is always

imbued with the Love-in-separation from Shri Krishna. Why should we not shed a single drop of tear out of separation in Love for Shri Krishna? We must pray with all our hearts, with all humility, beseeching the Mercy of Shri Krishna thus, "O Lord Krishna, please reveal Thyself in my heart of hearts. I have been spending my life in vain. My eyes are meant for Thy Darsan. My ears are meant for hearing Hari-Katha. My nostrils are meant for smelling the scent of Tulasi and flowers offered to Thy Lotus Feet. My tongue is meant for the double purpose of chanting the Glories of Thy Holy Name and Thy Qualities and Deeds and, also, for tasting Thy Prasadam. My touch is meant for touching Thy Lotus Feet and those of Thy Devotees. But it is a pity that my eyes are blind as they do not see Thy Lotus Feet; my ears are like blind cowries as they do not hear Thy Glories; my nostrils are like the bellows of a blacksmith as they do not smell the sweet fragrance of the flowers offered to Thy Lotus Feet; my tongue is like that of a frog that croaks in the rainy season to get swallowed by the poisonous snakes as it does neither sing the Glories of Thy Holy

Name, Forms and Attributes nor taste Thy Prasadam ; my touch has become like that of a hard stone as it does not touch Thy Lotus Feet and those of Thy Devotees" (Ch. Ch. Madhya II, 29-34).

So long as there is no love for Shri Krishna, Who is the Lord of our senses, mundane attachment for sense-percepts is inevitable. Only by the Grace of Shri Krishna a devotee can overcome His Maya—His Deluding Potency. The Lord says in the Gita (Ch. VII. Sl. 14), "Those, who, have taken absolute shelter in Me and Me alone, can easily cross over the impassable and terrible ocean of the world."

The Holy Name of Shri Krishna is compared to the morning sun that has just risen in the east. When the sun rises in the east, there cannot be any dawn, far less darkness. This dawn is compared to the semblance of the Holy Name otherwise called 'Namabhasha' and the darkness is compared to 'Namaparadha' i.e., offence against the Holy Name. The constant chanting of the Holy Name of Shri Krishna, without offence, awakens the real nature of the soul of the chanter. When the

soul awakens, he sees by the Light of Pure Intelligence, the real Nature of Shri Krishna, His Form, Qualities, Deeds and Realms. By the Grace of the Supreme Lord Shri Krishna and repeated chanting of His Holy Name, the real nature of the chanter awakens in his heart of hearts.

He who sees the Jiva-soul and the world separate from the Over-Soul Paramatma, the Partial Immanent Aspect of Shri Krishna, is liable to fall a victim to Maya—His Deluding Potency. But he who visualizes that the Jiva-souls and the universe emanate from the All-Pervading Supreme Soul Paramatma, existing in Him and inseparably connected with Him, but are not identical with Him, He is liberated from the bondage of Maya. Like the bubbles of water, sense-percepts of the senses and words of the Vedas are inseparably linked with the source; so also the whole universe including the Jiva-souls exist in the All-Pervading Over-Soul-Paramatma, is inseparably connected with Him but is not one and the same with Him. This is known as the Doctrine of 'Achintya-Bhedabheda' i.e., inconceivable simultaneous existence of distinc-

tion and non-distinction between the Supreme Lord, the Jiva-souls and the universe. Be it remembered that this knowledge of self and Paramatma cannot be realized by dissertations, Philosophical discussions or by dry intellectualism. But he who approaches the Supreme Lord with unconditional self-surrender, is the only recipient of His Favour and to him alone He reveals Himself in all His Aspects in His unalloyed existence. This is known as the Path of Revelation as distinct from the path of induction or 'Tarkapantha'.

The Vedas treat of (1) Sambandha or Relationship, (2) Abhidheya or the Function or Activity that pertains to Relationship, and (3) Prayojana or Object or Fruit of such Activity. Shri Krishna, the Ultimate Reality, is the Only Object of Relationship. He is One without a second. He is the Absolute Integer. He is distinct and non-distinct from His Shakti or threefold Potencies viz., Chit, Achit and Jiva Potencies. He is the Predominating Absolute. His Hladini Shakti is the Predominated Absolute in the three positions of 'Antaranga' (Chit-Shakti), 'Bahiranga' (Achit-Shakti) and 'Tatastha' (Jiva-Shakti) Antaranga

Chit-Shakti is that which pertains to the proper Entity of the Absolute Person Shri Krishna. It is also called Svarupa Shakti. Bahiranga or Achit Shakti means the power that manifests itself on the Outer Body of the Lord, which is the universe. Tatastha or Jiva Shakti means the power which is on the border line as between water and land. This intermediate Potency does not belong to any definite region of the Person of Shri Krishna. It manifests itself on the border-line between the Inner and the Outer Body of the Absolute Person. As there is no duality between the Body and the Entity of the Absolute Person, the distinctions as between the Inner, Outer and Marginal Positions of His Body are in terms of the realization of the individual soul.

Although Shri Krishna is One without a second, He has His Own multiple Forms corresponding to the degree and variety of His Subjective Manifestations. The Subjective Entity of Shri Krishna is not liable to any transformation. His different Forms are, therefore, different Aspects of the One Form manifesting Themselves to the different

aptitudes of His servitors. But the Power or Potency of Shri Krishna is transformable by the Supreme will of Shri Krishna. These transformations of His Power in the cases of His Antaranga and Tatastha Potencies are eternal processes. But in the case of the Bahiranga Potency, the transformations of His Power are temporary manifestations. The phenomenal world is the product of His External or Outer Power known as Bahiranga Potency. The Absolute Realm or Vaikuntha-Goloka-Vrindavana is the transformation of His Inner Power known as Chit Potency while the individual souls are the transformations of His Marginal or Tatastha Potency.

Shri Krishna is termed 'Advaya-Jnana' in Srimad Bhagavatam. Advaya-Jnana is Absolute Knowledge Which cannot be challenged and can only be approached by the method of complete surrender. This Advaya-Jnana or Ultimate Reality is termed in the Bhagavatam as (i) Brahman, (ii) Paramatma and (iii) Bhagavan. The conception of Brahman excludes the deluded, mundane and limited experience of the followers of apparent truth. The conception of Paramatma seeks to establish

a tangible relation between the Jiva-soul, this temporal world and the Ultimate Reality. The conception of Bhagavan as the Transcendental Personality, realizable and cognizable by unalloyed devotion of our pure existence (Suddha-Sattva), corresponds to the complete realization of the Absolute Truth Which accommodates and supplements the dual conceptions of Brahman and Paramatma.

The Knowledge of Relationship includes all those parts of the Teachings of Srimad Bhagavatam that reveal the knowledge of the subjective nature of the Lord's Chit-power in all Her three Aspects viz., Sandhini, Sambit and Hladini and the subjective nature of the activities of the different aspects of the power. Abhidheya or Means includes all those parts of the Teachings of Srimad Bhagavatam which reveal the nature of Transcendental Worship, and, negatively, of the activity of aversion to the worship of Shri Krishna. Prayojana or the Ultimate End includes those portions of the Teachings of Srimad Bhagavatam that deal with Prema or Divine Love, and, negatively, with Dharma (virtue), Artha

(material prosperity), Kama (lust) and Moksha (merging in the Abstract Brahman).

After Sambandha-Jnana or knowledge of Relationship follows Abhidheya or devotional service to the Absolute Person Shri Krishna possessed of all the Sixty-four Qualities. It is the function of all individual souls in their pure spiritual state and is located in the Plane of Transcendence and not on mundane plane.

The function of Shri Gurudeva is a fundamental fact in the Leela of Vraja where Shri Krishna is served as the Chief Emporium of all the Rasas, twelve in number of which five are primary and seven secondary. The servitors of Vraja minister to the gratification of the Spiritual Senses of the Supreme Lord Shri Krishna in every way. Shri Gurudeva is the Divine Exhilarating Potency of the devotional activities of Vraja. Srimad Bhagavatam declares the realization of true nature of the Vraja-Leela, in pursuance of the 'Shrauta-Pantha' or Path of Revelation as the only infallible remedy of all conditioned souls afflicted with the malady of mundane sexuality. The sole object of all spiritual activities is the gratification of the Spiritual Senses of

Shri Krishna. When Shri Krishna is pleased, His servitors experience unalloyed thrills of delight with which they are intoxicated.

Next comes Prayojana or Ultimate End. In the position of complete realization of the activity of the unfettered soul, a person becomes eligible for participation in the Transcendental Pastimes or Leelas of the supreme Lord Shri Krishna. The realization of this All-absorbing Love for Shri Krishna is the Prayojana or Ultimate End of the eternal spiritual activities of pure souls.

Shri Krishna is directly served by His Plenary Inner Power as His Divine Consort. The residents of Vraja, the Plane of the inner service, are Extensions of the Figure of the Plenary Divine Power. Individual souls, that are not part and parcel of this Internal Plenary Divine Potency, have no access to the Spiritual Plane of Vraja, because of their lacking in the spontaneous Love for Shri Krishna. It is possible for them to attain to the Love of Shri Krishna only as accepted servitors of the inhabitants of Vraja. The grossest misunderstanding of the subject of Vraja-Leela of Shri Krishna is inevitable if these considerations

are not kept in view. All persons under the sinister influence of the Deluding Power of Nescience or Avidya are subject to such misunderstanding in one form or another.


By Suddha-Bhakti is meant intense Love for the Supreme Lord Shri Krishna. Love for Shri Krishna is the food of the immortals or Absolute-realized souls. It makes a man perfect, immortal and fully satisfied. A man who loves Shri Krishna has no wants nor sorrows nor grief nor fear. He neither hates nor enjoys nor strives for any ends of his own. For, through Love he is moved to rapture and through Love he attains peace and is ever happy in spirit. Love for Shri Krishna is no selfish passion—rather it is self-denial or unconditional self-surrender. It means dedicating oneself entirely to Shri Krishna and restraining from doing what is contrary to His Will. To dedicate oneself entirely to Shri Krishna is to give up seeking any other shelter, to refrain from doing what is contrary to His Will and to do only what is pleasing to Him. 'Delight in the worship of the Supreme Lord Shri Krishna is the only criterion of Love', so says Vyasadeva. But according to Shri Narada

Gosvami, the criterion of Love is consecration of all actions to Shri Krishna and a feeling of anguish when His Holy Name is forgotten. Such was the Love of the Gopees of Vrindavana for Shri Krishna. It cannot be that in their Love for Shri Krishna they ever forgot His internal Husbandhood. Otherwise, it would be condemned as illicit passion of earthly lovers. In illicit love one is not happy in the happiness of others. But in Divine Love there does not exist the slightest tinge of selfishness. Divine Love is thousand times better than the selfless activities of the mundane plane ; it is far better than empiric knowledge ; it is far superior to self-meditation or artificial contemplation. For, *'love is its own reward'*. The Vaishnava Acharyas hold that Love Itself is the means as well as the End. Love is the best Path or Royal Road to freedom from bondage of Maya. Renunciation of pleasures and attachments for mundane things or persons, ceaseless worship of the Supreme Lord, chanting of the Glories of Shri Krishna and listening to His Glorious Deeds from the lips of Holy personages and seeking the grace of the saints or Sadhus or even the spark of the Grace of the

Lord Himself are so many means that lead up to Divine Love. The company of the holy personages is hard to find and hard to reach but it never fails of its fruit. It is only by the Grace of the Supreme Lord that one can find the company of the saints or Absolute-realized souls. Saints or Sadhus are of Shri Krishna, live in Shri Krishna, move in Shri Krishna and have their existence in Shri Krishna. We should strive earnestly and assiduously for their Grace without which the Lotus Feet of Shri Krishna is not accessible. We should shun by every means the company of the wicked for the company of the wicked only breeds desire (Kama) and anger, delusion and forgetfulness, loss of memory and reason and death in consequence. Love is an Ineffable Bliss. He who is endowed with Love is freed from the thralldom of the three Gunas of Maya and can save himself and can save others as well. Love is a spiritual experience, pure and selfless, subtle in nature, unbroken and ever expanding Divine Sentiment. A man who has once experienced Love will see that alone, hear that alone and speak that alone, for, he ever thinks that alone. Love is

indeed Peace and Bliss combined. Even the loss of the whole world gives no anxiety to the votary of Love as he has surrendered his all to the Lotus Feet of the Supreme Lord Shri Krishna. Votaries who have but a single-minded devotion to the Supreme Lord Shri Krishna ever converse with each other of their Love for the Lord with a choking voice, with tears in their eyes and with a thrill of joy in their unalloyed existence. They make the holy places holier and sacred books more sacred, for they are filled with His Spirit full of Love. Hence, worship the Supreme Lord Shri Krishna at all times and under all circumstances with all your heart and with all your spirit. Glorify Him in your heart and He will reveal Himself in you and you will feel His actual Presence. Hence, Supreme is Love ; Supreme is the Love for Shri Krishna Who is the Eternal Truth, the Fountainhead of All-Beauty, All-Love and All-Harmony. May the Supreme Lord of All-Bliss shower His Choicest Blessings upon you all.

Om Hari Hari Om



দন্তে নিধায় তৃণকং পদয়োনিপত্য
 কৃৎস চ কার্কুশতমেতদহং ব্রবীমি ।
 হে সাধবঃ সকলমেব বিহায় দূরাদ্-
 গৌরান্ধচন্দ্র-চরণে কুরুতানুরাগম্ ॥

O Sadhus! holding a blade of grass between my teeth and falling on your feet with all humility and supplications, I (a Tridandi Bhikshu) beg of you that leaving aside all your mundane frivolous pursuits and egotism, and keeping yourselves aloof from them as delusive, be pleased to cherish a passionate longing for Sri Chaitanya Mahaprabhu.





